THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

My Cross.

BY MRS. BRUCE.

"Alas! my God," I cried in anguish sore,
"I cannot bear my cross, what shall I do?
I cry to Thee for help, and fall the more,
I stumble every step the darkness through.

"And yet it is my cross. Thou gave it me,
And leaving it, I cannot follow Thee—
'The servant as his Lord.' Thou carried Thine,
I cannot follow if I bear not mine.

"Help me, oh Lord! for all my strength is gone,
I cannot rise beneath this heavy load,
Thy Gospel tells me of a race to run,
And yet I prostrate lie upon the road."

In weak despair I bowed my head and wept,
Until in utter weariness I slept,
And then the loving Lord who pities all,
Sent me an answer to my anguished call.

An angel bent above me where I lay,
I felt him touch my head, I heard him say,
"Oh, child of God, thou bear'st thy burden wrong—
To carry it aright will make thee strong.

"Thy cross is on thy back. Like some brute beast,
Thou crouchest to the earth beneath thy load.
Stand up. With willing arms, oh! child of God,
Take up thy cross, and clasp it to thy breast,

"Its touch upon thy heart will give thee strength,
Thou canst not then forget Christ died for thee,
And never will forsake thee, but at length
Will bring thee where thou mayst His glory see.

"Go on, and closer hold thy precious cross,
All it was given thee for, thou mayst not see,
But they who faithful are, sustain no loss,
And in the end, thy cross shall carry thee.

"Its arms shall stretch beneath thy tired arms,
Thy weary frame shall rest where Jesus hung.
And lo! the cross of all thy sad alarms
Shall prove the Staff the sacred poet sung.

"Deep in the shadow of the Vale of Death
The Rod and Staff of comfort shall be thine,
Then clasp it closely till thy latest breath,
And bear rejoicing on, the cross divine."

I woke but all my spirit was at rest—
Our Father's ways are never as our ways,
I carry now my cross upon my breast,
And on my lips, a song of love and praise.

—*Churchman.*

Notes.

THE truest end of a life is to know the life that never ends.

I do not know the use or name
Of that I spin;
I only know that some one came
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

—*Mrs. H. H Jackson.*

COLD prayers are like arrows without heads, swords without edges, birds without wings; they pierce not, they cut not, they fly not up to heaven. Those prayers that have no heavenly fire in them always freeze before they reach as high as heaven; but fervent prayers are very prevalent with God.—*Spurgeon.*

IT is no man's business whether he has genius or not. Work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. If he be a great man, they will be great things; but always, if thus peacefully done, good and right.—*John Ruskin.*

As an actual fact the Christian who is loyal to Christ is commonly loyal to that specific regiment or company in Christ's army in which he is enrolled. Every Christian ought to belong where he goes, and go where he belongs. His growth in grace, his comfort, his influence and his effective usefulness will depend upon his fidelity to his own church and to the sense of responsibility which he feels right here. His spiritual roots are there if he has any; his influence casts its shadow—larger or smaller—there; the fruits of the Spirit which he produces are a part of the harvest of that particular field. Brother Steadfast and Brother True-as-Steel, and Sister Perennial are the sort of church members that warm the cockles of a pastor's heart. "Brethren," exclaimed glorious old Pastor Paul, "my joy and crown! so stand fast in the Lord, my beloved!"—*Dr. T. L. Cuyler.*

Communications.

For The Messenger.

Foreign Missions.

The regular quarterly meeting of the Executive Committee of the Board of Missioners for Foreign Missions of the Reformed Church in the United States, was held in Harrisburg, Pa., March 8, 1887. All the members present. A large number of letters from the missionaries were read and duly considered. They contained valuable information in reference to the status, the need and future prospects of the work, and were of a very encouraging character. They were filled with burning enthusiasm, and consuming zeal for the salvation of souls. They showed very forcibly that the Reformed faith, if fully espoused and practiced, needs but the opportunity, to manifest that it is the power of God unto salvation. Our missionaries are consecrated men and women, and are filled with the Holy Ghost.

The annual reports of all the missionaries were received, and contain an interesting account of their year's work. These reports were approved, and extracts from them will be given to the Church as soon as possible. The financial reports of the missionaries were also received and referred to an auditing committee.

Mission.

The Executive Committee only deals with the missionaries through the Mission, which is a regularly organized body, and whose official communications are the basis of all the business proceedings of the Committee. The Mission brought before us the great need of a lot in Sendai, and the erection of a suitable buildings for the Girls' School. The lot has been procured, and the Mission was directed to prepare plans, specifications, &c., and send the same to this country for the consideration of the Board. A vote of thanks was tendered to the Rev. Dr. Swander for his donation, to a member of the First Reformed Church, Dayton, Ohio, for the gift of 40 desks which were sent by the donor all charges paid, to the Girls' School at Sendai, also to a member of the Board for an organ for the same.

The Mission has made arrangements to consolidate our work in Japan, so that we retain our churches in Tokio, and at the same time receive the churches of Northern Japan (Sendai) under our care. This will give us 14 stations and 705 members, and will render our Mission one of the most prominent in the field.

Return of Rev. A. D. Gring.

Our mission work being permanently and satisfactorily arranged, so that we are now fully able to carry it forward, and the Mission unanimously requesting the Board to allow Rev. A. D. Gring and family to return to the United States for rest and recuperation, and this decision concurred in by medical men, and the members of other missions, and it being further represented that Mr. and Mrs. Gring are so thoroughly broken down in health, that their stay in Japan would be of no value to the Mission, the Committee resolved to grant Bro. Gring a furlough from May 1st, '87, that he may return home as soon as convenient. The presence of Mr. Gring in this country, with all the experience of a missionary life of eight years, will doubtless be of great service to the cause, and bring before the Church more fully its duty and responsibility.

The statistical report is very full and complete and will be published.

The estimates for carrying forward the work for the fiscal year, require a much larger sum than that of the past year. Missionaries, teachers, evangelists, &c., together with the Girls' School, and the Training School for young men, students for the ministry, all show an advance, and will require larger and more liberal contributions by the *whole* Church. The Lord has sent us what we needed in the past and He will take care of His own cause in the future. His stewards have the money now, and all that they have to do is to send it to our Treasurer.

The Committee appointed to publish a tract, and distribute it throughout the Church, reported that they had published 17,000 English and 7000 German copies, and that every pastor had received 24 copies each for circulation. This tract contained Missionary items, information concerning the missionaries, their address, [illegible] interest.

Numerous letters have been received from all parts of the Church, approving of the action of the Committee and expressing high appreciation of the information thus received, and speaking of its great value in the missionary meetings, as giving the kind of information desired.

What this movement may result in cannot at present be more than conjecture. There should be a publication published at least quarterly containing such items, of which there is always an abundance at hand, and which can be readily supplied by our Mission abroad, and this should go out through the entire Church.

An interesting fact in reference to the course of study in the Training School at Sendai, is that in the course of study, they have placed "Weiser's Life of Christ," and regard it as admirably adapted to give the Japanese mind a correct idea of Christ.

T. S. JOHNSTON, Secretary.

For the Messenger.

The Year of Jubilee.

"For my part I can see no reason why the fiftieth year of anybody's reign should be a matter of congratulation any more than the 49th or 51st. There is nothing about the number 50, so far as I am aware of, in any way remarkable." Thus discourses a writer in a recent issue of the *Independent*, by way of criticising the effort now in progress among literary men and others in Great Britain to do special honor to the fiftieth anniversary of Queen Victoria's long and prosperous reign. We know nothing respecting the political or theological status of the writer aforesaid, but it is very evident that he not only lacks a reverential historical spirit, a woeful defect in a scholar or writer of any kind, but he shows a deplorable ignorance or disrespect for the teachings of God's word.

Nothing was more thoroughly ingrained in the social, religious and political life of the ancient Israel of God than the institutions regulating the observance and celebration of the Fiftieth or Jubilee year. It was indeed the golden link in their historic chain binding the generations of the covenant people together in the bonds of *liberty, fraternity* and *equality*, far transcending the noblest conceptions and aspirations that ever entered the mind or heart of French or American communist or socialist. The twenty-fith chapter of Leviticus gives a full account of this memorable and beneficent institution. It contains a rebuke and corrective at once both for modern land-grabbing monopolies and for that opposite communistic theory of government and property which would virtually confiscate the rights and possessions of individuals and families, and thus destroy the strongest incentives to industry, frugality and enterprise. The family was the unit of Hebrew society and the interests of piety and patriotism were fostered by the Jubilee institutions which, from time to time, in the life time of each generation, brought all the families of Israel back again in happy reunion and undisputed ownership to the old homestead and possessions of their forefathers. "Ye shall hallow the fiftieth year. . . A jubilee shall that fiftieth year be unto you." Liberty was proclaimed throughout all the land unto all the inhabitants. All debts were cancelled, and families impoverished through misfortune or mismanagement of any kind, were restored to the home and possession of their ancestors. The right of eminent domain stood in the Lord God Almighty, and it was the bounden duty of every member of the commonwealth to see that every family was restored to full possession of its ancient patrimony. "The land shall not be sold forever; for the land is Mine," spake the great Jehovah.

The Sabbatic idea underlaid the Jubilee appointment, and indeed the great body of sacred seasons and religious institutions of the Hebrew people. They had their Sabbath, or the seventh day, holy to the Lord; their Sabbath of weeks, from the Passover to Pentecost; their Sabbatic, or seventh year; and finally, the grand Jubilee [illegible] after seven times seven years, rounding out the semi centennial cycle with a season of social, patriotic and religious commemoration of the most joyous character. On the basis of this appointment, or in harmony with this idea, Christian people in affairs of church and state, yea, in matters even of individual and family history, have felt themselves authorized and constrained to engage in Jubilee memorial observances.

The Christian people of Great Britain will honor themselves no less than their noble Queen by commemorating in a generous and patriotic manner the Jubilee year, or 50th anniversary of the coronation of Victoria. And we, as a Church, are in line with most important and inspiring historical associations appealing alike to our patriotism and piety when we unite in celebrating the Jubilee of Marshall and the second Jubilee, or Centennial, of Franklin College at Lancaster. Of course, by a process of carping, destructive criticism we might show, as our quoted writer attempts, that one day and one year is just as good as another, and all sanctification of Sabbath, etc., might be expunged. But a divine appointment, sanctioned, too, by authority of church or state, takes particular seasons out of the ordinary secular order, and stamps upon them the impress of a memorial sanctity which they do not otherwise possess. They are set apart from a common to a sacred commemorative purpose. The Bible is full of this thought: "Remember the days of old," etc. "Walk about Zion . . that ye may tell it to the generation following," etc. "Ye shall hallow the 50th year. A jubilee shall that 50th year be unto you," etc. There is much in our Reformed Church history and in the career of our educational institutions for which we may well feel thankful. With gratitude we should commemorate the gracious dealings of Providence with us for the measure of prosperity vouchsafed, and for giving such gifted champions to the orthodox, evangelical faith as Rauch, Nevin, Schaff, Harbaugh, etc., who led the van in vindicating the scriptural and philosophical verity of the Christo-centric method of thought.

The year of Jubilee has come for us as a Church, in a special sense. Let us meet with our families in grand Jubilee Convention on the College campus on the memorial days of Commencement week, and let us, also, unite in endowing our central educational institutions in a way that they may be a blessing and honor to the Church for all time to come.

KUROS

For the Messenger.

A History of Trinity Reformed Church in Mercersburg, Pa.

REV. J W. KNAPPENBERGER.

On March 29, 1813, the lot on the north, adjoining the one on which the log church stood, was purchased. It was purchased of John Brownson and his wife Sarah by Michael Hoke and Jacob Gayer in trust for the Reformed and Lutheran congregations. Forty dollars were paid for it. The reason for purchasing this additional lot was to enlarge the graveyard and have sufficient land on which a new and larger church might be erected. The log church had served its purpose and a new one was needed for the future growth and development of the congregations. The pleasure and comfort of the members, as well as their devotional feelings, also required it. For we don't see how any one can sit in a gloomy room, with dingy walls, on a hard bench, and with a good conscience listen to the preached Word and sing praises to Jehovah, when he is abundantly able to provide something more pleasant, cheering and inspiring. He can't feel easy or devout under the circumstances. The condition of God's house will all the time jar on the finer feelings of his higher nature. There is a want of harmony between the inward disposition of the soul and its outward surroundings. The appearance of a church may or may not, therefore, aid in putting the feelings of a person in a devotional state on entering its sacred precincts. The same thing can be said of the music. Hence it is a sign of spiritual progress when you see God's people having a care for the house of prayer, when they take an active interest in making it as beautiful and attractive and comfortable as possible.

When the Reformed and Lutheran people recognized the necessity of erecting a new church they did themselves a benefit, as well as their posterity. They showed a commendable disposition. They entered upon the enterprise with a good deal of enthusiasm. The church was commenced in 1813. Many of the members aided in preparing the material and in getting it to the place of building. Some of them paid their subscriptions in full, or in part, this way. Henry Spangler, Sr., John Long, Michael Hoke, Sr., Jacob Gayer and Jacob Hassler, Sr., were among the more active members.

The Two Rivals.

The church was built of stone and was neat and substantial. The masonry, which was done by Mark McAfee, Sr., has always been regarded as a fine piece of workmanship In the same year in which the church was built, the house on the west bank of the Conococheague on the turnpike toward Greencastle, now the property of Mrs Heister, was also erected. Of this, John Reed did the masonry. The two workmen were rivals, and each wished to surpass the other in producing the finer walls. The result was that these two buildings are among the finest specimens of masonry of that early day in this section of the country. Some of the Church members, however, who had never given much time to the study of æsthetics, complained because the work on the church progressed so slowly; but what was lost in time was gained in beauty, which, after all, was no disadvantage. For we believe that the House of God, the place where His honor dwelleth, should be made as beautiful as it is possible for human hands to make it. The temple was the most beautiful building in Palestine.

An Amusing Incident.

The church was not entirely finished until it was remodeled in 1834. The floor on the galleries consisted of loose boards. This we know from the fact that a very funny accident occurred in 1824 or '25. The Associate Presbyterian or "the Seceders," were occasionally holding services in this church at that time. Their

own church had not yet been built, and they worshiped in the stone church by permission the greater portion of the time, from 1822 to 1828. At one of their meetings, when the Rev. Thomas B Clarkson was conducting the services, a very large colored woman walked up on the gallery, and whether by carelessness or ignorance we cannot say, she stepped on the end of one of the loose boards, which t lted, and the first thing she knew was that one of her limbs had gone through the ceiling and was dangling above the audience below. The people were startled and surprised and then amused. The minister smiled. The woman was terribly frightened and mortified. But there she hung suspended, unable to get up or down. Several men got on the pews, and tried to help her up by pushing against her foot—a fruitless effort—while others assisted her from the gallery. It is not stated whether she ever came back to service again or not; but we feel sure, that if she did, she watched where she stepped. The above incident was described to me by Robert Parker, an eye-witness, who has since been called to the spirit world. It was also confirmed by others.

It required patience and sacrifice to build a church in those days, when the people were in moderate circumstances, money scarce and times hard; but the church was a credit to those that built it and an honor to the village.

Dr. G. W. Welker describes the interior arrangement of this church as follows: "The stone church originally was entered on the side next the street and the pulpit was on the side opposite the door, and galleries were over the front side and the two ends, the stairway starting at the left of the door." Dr. Welker also tells us how he came to remember all this so distinctly: "My recollection of those early visits to God's Hou e is fixed on my mind by parental reprimand for disturbing the minister by playing with Louisa Hoke, afterwards Rev. Mrs. Hoffeditz, at the foot of the stairs before the open door."

Rev. Rahauser, as already stated, served this congregation till the day of his death, which occurred in Hagerstown, Sept. 25, 1817. After the large addition made on the 22d of December, 1804, comparatively few were added to the congregation during the remainder of his pastorate. The reason is apparent. His charge was so large that he could only preach here once a month, and do very little pastoral visitation. No congregation could grow very rapidly under those circumstances and yet father Rahauser did a noble work for the Lord in this portion of His moral vineyard. Many a soul was edified and blessed through his ministration. According to the record seventy four children were baptized during his pastorate.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Those who have the minutes of Synod should examine and study the statistical table in the report of the Superintendent of Home Missions. It gives many facts in short form for easy comparison.

Should we not have fixed times, the same all over the Church, for offerings for our various work? One month for Foreign Missions, one month for Orphan Homes, one month for church-building, one month for education, and so on for all public interests — all congregations praying and giving for the same work about the same time, would not that be nice and useful? Would not such a working together be inspiring?

Church-building Money as a Loan.

Another point must be made. Much of the money in aid of mission churches should be loaned instead of given. Within twenty-five years we have undoubtedly paid many thousands of dollars for this work, but all was a gift and so but little if any has come back (except in the general giving of the mission).

Sometimes a Classis gave aid to a congregation; or a pastor himself collected the money; or the Board helped the mission; but what have we to show for all this? In some cases the congregation has become abundantly able to pay back all that was given, but was not obliged to do so; and in some cases the whole gift has been lost by the sale of the property.

Two lessons need to be learned: 1) we must have money on hand for use at the time; 2) this money must be loaned to the mission on perfectly safe security.

But shall all money for church-building be loaned to our missions? Must all be paid back? No. Let mercy be shown. Every year the Board of Missions asks for a small sum to be apportioned among Classes and charges, and so we should have a regular income, to be used as the Board may see fit. From this the missions may receive aid, either as gifts or as loans, as may seem right.

But in addition to this and as complementing it, we must have another source of aid, namely, special funds, large sums given or raised, which can be used only as loans and payable within a certain time.

About a year ago I spoke to quite a number of pastors on the subject and noted their views and in September published in the Messenger a plan for such a series of funds. The plan was presented to the Board of Missions at its yearly meeting at Lebanon, Pa., in September last, and after due consideration it was referred to a committee for completion. The committee is: Rev. A. C. Whitmer, Elder D. S. Kellar, Rev. E R. Eschbach, D D., Rev. R. C. Bowling, and Rev. E. N. Kremer. Various suggestions were made before the Board, and these suggestions were kept in view by the committee. Suggestions were afterward asked, both publicly and privately, and a correspondence in the committee prepared the way for agreement upon a plan.

The plan as first published was satisfactory in the main; but it seemed best to omit certain details and to give it in the simplest form possible.

Selections.

Berlin and London.

By far the most important single incident in the German elections is the amazing growth of the Socialist vote in Berlin. The vote of Alsace-Lorraine, that defiance flung, as it were, in the face of the conqueror, is picturesque and interesting, a singular testimony at once to the abiding charm of France, and to the truth that force, even when irresistible, cannot change opinion; but in meaning it must yield to the Socialist demonstration. There was a fair minority vote in Alsace, and, at the worst, the provinces are but in the position that Venitia maintained for nearly a century towards Austria; but the growth of Socialism in Berlin comes terribly close home to the Hohenzollerns. In their own capital, which they, in truth, founded, where they have reigned two hundred and thirty years, which they have raised to the headship among German cities, which their triumphs have filled with population and business and wealth, 40 per cent. of all male adults, more than every third man, hates not only them and their regime, but the very existence of society, and follow leaders who, like Hasenclever, would use force if they could to overthrow all. That is an amazing phenomenon, and a dispiriting one, especially if we remember some further depressing elements of the situation. Nine-tenths of all these men are "educated," at least up to the level which the Scotch have reached, and which we hope to reach twenty years hence.

Education, therefore, has done nothing to soothe them or reconcile them to the position in which they find themselves. Three fourths of them have learned to obey in the severest of all schools, the Prussian army,—are, in fact, trained soldiers, able to act together and die at the word of command; while probably a third passed through the Franco-German War, came out triumphant victors, and are assumed to be devoted to their country. Yet these men protest in the most public and formal manner that they desire the overthrow of society, the extinction of the Government, and a radical transformation of all institutions. Indeed, thousands of them go farther, and declare, through Herr Hasenclever, that sooner than bear what is, they would, if they could, use force, and try conclusions with their rulers with the bayonet. Moreover, their ideas are not evanescent or the result of passion. In spite of repression, in spite of concessions like the Compensation for Accident bill, their numbers increase yearly, and every dissolution shows them in greater force, until now, out of 220,000 electors in Berlin, more than 90,000 are proclaimed Socialists, and may in ten years hold the whole representation of the capital in their hands. The iron organization of the German Empire, no less than its educational system, has only converted a third of the population of its capital into irreconcilable foes.

Contrast Berlin with London. London, with its infinitely greater population, its millions living on wages only, its absolute freedom of social life, is distinctly Conservative in tone. No avowed Socialist could in London obtain a seat; the skilled workmen regard Socialist ideas as unpleasing dreams; and if we deduct foreigners, the party is numerically almost minute, wholly unable, at all events, to produce the trained and skilled army with which the Socialists, if left alone, could dominate Berlin. What is the reason of that difference? It is not race, for the population in both capitals belong in the main to the Teutonic family, the Poles of Berlin being probably exceeded in proportional number by the non-German foreigners in London. We have townfuls of Swiss, Italians, and even Asiatics. It is not want of education, for Berlin is the better-educated place of the two. It is not religion in the usual sense, for Berlin officially holds the same religion as London, while the largest bodies which dissent from it are Roman Catholics, to whom Socialism should be abhorrent, and Jews, who are universally believed to be the most eager of money-makers. It can hardly be "oppression" in any usual sense, for not to mention that the German Government is rigid and self-willed rather than oppressive, a Berliner has no more to bear than any other German. The marvellous freedom of London is no doubt one cause of its equally marvellous orderliness; but then, London is hardly more free than Hamburg, and Hamburg has returned a Socialist. We have no wish to dogmatize, for the conditions of the problem—soon, perhaps, to be the grand problem of our generation—are not as yet all known; but we cannot but recognize that the two main differences between life in London and life in Berlin are the far greater hardness of material conditions in the latter city, and the far more acrid form of its dislike to religion.

London is not exactly a religious city; but the majority, the large majority, are still governed, if not by Christianity, at least by Christian feeling, while of the multitudes of the indifferent, very few are energetically hostile. They think about other things, and are as little savage against religion as the horses they drive. In Berlin, on the contrary, irreligion takes an acrid form, as if those who denied, denied chiefly because they expected no good from God. That form of atheism always ends, in Berlin or Chicago as much as in Paris, in an excessive sharpening of the desire for material good, and an angry discontent with the scheme of society under which so many suffer so much. And they do, we cannot doubt, suffer much in Berlin. In London, bad as is the lot of thousands who fail to get permanent work, those who succeed—and they are tens of thousands—are fairly comfortable, or have at least the hope that they will be fairly comfortable by and-by. A large majority in Berlin, as we read the evidence, are wretchedly off; worse off by some degrees than our own Lancashire operatives before the Factory Acts came into full play. With far lower wages than the London workmen, and—which is an important element in the question—with far lower prizes held out before them, they are wretchedly lodged, often in cellars, at extravagant rents, and obliged to work for hours which, unless the worker toils for himself, take all satisfaction out of life. It was bad enough, in all conscience, in England forty years ago, when seventy-four hours a week was considered a moderate stint of labor; but Englishmen were not then as conscious as Berliners are now, and Berliners are, we fear, driven at least as hardly as Lancashire men were then.

The Berliner, badly paid, badly housed and worked, is, moreover, for three years of his life held to forced labor as a soldier practically without pay; he has little chance of rising, and he has lost all belief in a happy future state, and we can understand that he is an embittered, sarcastic, and little hoping man. Why, in its bitterness, his mind has taken the particular "ply" it has, it would take too long to inquire; and, after all, the answer could only be that this is the drift of the age. The central idea of the Anarchists, that destruction must precede renovation, that, in fact, a social revolution without violence is hopeless, is as perceptible in Paris and Chicago as in Berlin—being developed, we take it, by the anger of men hoping for impossibilities—and is in all places an omen of future danger, all the darker because the remedy to be sought is as yet invisible. A revival of religion, if it comes, will come at its own time. There from education, which can never be more than insufficient. Drill has failed totally, as we see in Berlin. We might hope much from freedom; but can a human being be more free than he is in Chicago? There is nothing to be done but wait until the slow processes of general thought produce another change, and meanwhile to thank God that in France, Germany, and America physical power rests with freeholders, on whom as yet the Socialist dream exercises apparently no influence.—*London Spectator.*

Family Reading.

"Gates of the City."

A pilgrim once (so runs an ancient tale)
Old, worn and spent, crept down a shadowed vale:
On either hand rose mountains bleak and high;
Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
But while his dim and weary eyes essay
To find an outlet, in the mountain side
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-failing breath,
Above the portal read, "The Gate of Death."

He could not stay his feet that led thereto.
It yielded to his touch, and passing through,
He came into a world all bright and fair:
Blue were the heavens, and balmy was the air;
And, lo! the blood of youth was in his veins,
And he was clad in robes that hold no stains,
Of his long pilgrimage. Amazed, he turned;
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lusterful and clear as those new skies,
Free from the mist of age, of care and strife,
Above the portal read, "The Gate of Life."

—*Selected.*

The Beaten Track.

MARGARET E SANGSTER.

"One day is so much like another, I grow so weary of the endless routine," sighs the matron, who has been occupied the winter long with the little cares of her household, and who has had no change of scene. Step outside the beaten track, if you can. It would be a novelty for you to try being a guest in your own house for a week, would it not? Suppose you give up the reins of authority to Lettie or Libbie, and let one of them keep house while you rest and play at visiting. You fancy that their inexperience and waste would annoy you? But should there not be waste, and how are the girls ever to gain experience unless their mother allows them to try their powers. Think of the relief of not knowing a single thing about your bill of fare for a whole week, while the girls surprise you and their father by their dainty menus, and display their inherited aptitudes by their exquisite puddings and cakes.

It would be a good plan for you to go away for a little while if you could now when you are tired. How many years have passed since you saw your sister, who married and went to a distant State to reside? Is it right that you and she should so rarely meet? The dearest friends grow apart when they have few opportunities of exchanging kindnesses, of talking face to face, and we have Bible authority for the statement that "Better is a neighbor that is near, than a brother that is far off!"

Some years ago, in one of the papers, there was a very touching ballad about Cousin Ann and Cousin Jane, who were separated when they were little girls by the removal of their parents to places remote from one another. They kept planning and planning through their childhood, girlhood, married life and middle age, that they would pay each other a visit, but they never did it until they were old, old ladies, little and withered and wrinkled and lame, as different from the cousins who parted in childhood's rosy days as two aged crones from two dancing cherubs. A lifetime lay between them, notwithstanding the correspondence which had been kept up during the long time.

Think of it, my tired friend, is there not somebody you ought to go and see this spring? Is there not somebody whom you might invite to come and see you? A guest in the house often introduces an element of agreeable interest, and breaks the spell of monotony which is inimical to the real enjoyment of the home.

Possibly, you would discover in yourself an unsuspected capacity for pleasure, if you should take up in earnest, as the children do, a new line of study. "What!" you exclaim, "take up a new study, an accomplishment, at my age? Absurd!"

Not absurd in the least. Mrs. Prentiss at sixty began to paint in water-colors, and found the pursuit fascinating and delightful. In a letter written after her death, her teacher said: "I never saw such enthusiasm and such appreciation. At first her progress was slow, but as she gained knowledge of the materials, it became very rapid. What a delight it was to teach her. She always brought brightness to the studio with her. I can see her so plainly this moment as she came in one morning. Well, she said, I thought when I commenced painting, if ever I painted a daisy that did not need to be labelled, I should be proud, and I have done it.'"

In the circle of my acquaintance are several women whose dark hair is powdered with silver frost, but who have found in courses of reading diligently followed, in the resumed piano practice, in the exquisite tracery of the needle, a resource which is potential in charming hours of *ennui*, and in taking them out of themselves.

"The trivial round, the common task,
May furnish all we *ought* to ask,"

but alas! so imperfect is human nature, and feminine human nature in particular, that it does not always satisfy every desire. We want to be delivered from the trivial round; diverted, amused, lifted to a higher plane, afforded a wider outlook. We need something more than the common task, something more stimulating, more rewarding, something bright, beautiful and uncommon. It is a great satisfaction now and then to wander away from the beaten track.—*Christian Intelligencer.*

"Whosoever."

Some years since, says the *American Messenger*, as a clergyman was passing through the ward of a hospital on his way to see a child he visited weekly, he noticed a young woman who lay with closed eyes and face as white and hard looking as chiseled marble. As he paused for a moment she opened her eyes, saying, "Who has sweet peas? I used to love them so!" In his hands he had a few, with some mignonette, for the child he was to see.

"That is the first thing she has seemed to care for during the week she has been here," remarked the nurse. "Probably they remind her of home; may be a mother's love."

"They remind me of my father," she replied, freely. "I never knew mother's love. She died when I was a babe. Nurse used to twine sweet peas over the window where father sat mornings to read the Bible. I remember the fragrance of them all these years, and fancy I feel the wind coming into the window which lifted the hair above the pale careworn face. O, if I were only as pure and happy now as I was in those days!"

"What did he read to you out of his Bible on those mornings?" was asked, to change her thoughts, as she was evidently much excited.

"'Come unto me all ye that labor and are heavy laden, and I will give you rest,' was the one text that I remember. But these words were never meant for me. I am the chief of sinners."

"'And the Spirit and the bride say Come. And let him that heareth say Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely,'" the minister slowly repeated.

The woman had sunk back now, closing her eyes. Evidently she desired no further conversation; so laying the little bouquet upon her pillow, he passed on.

The next week when he visited the hospital, as he entered the ward where the woman lay, he was astonished at the change in the hitherto cold, impassive face. Now it was illuminated; glorified would better illustrate it.

Reaching out her thin hand, she said, "I am glad to see you."

"I see Jesus of Nazareth has passed this way," he answered.

"Yes; and He came so near I touched the hem of His garment and was healed. It was the ladder of 'whosoever,' on which I climbed up," she added.

When he next visited the ward another occupied the bed in which the woman had lain. Her "ladder of whosoever" had taken her above the skies.

Early English Temperance Laws.

The most stringent laws we have had passed were those of James I., which may almost be called the first piece of temperance legislation, for though the act of Edward IV. gave power to the justices to suppress unnecessary tippling houses, it was chiefly directed against using unlawful games and bound licensed victuallers to keep good order in their houses. The act in the first year of James was intended to restrain the inordinate haunting and tippling in inns and ale houses. It declares the "true use of ale houses" to be for the relief of wayfarers and not for the "entertainment of lewde and idle people" There was to be a penalty of ten shillings for permitting "unlawful drinking," and all drinking was unlawful except by bona fide travelers, by the guests of travelers and by artisans and laborers during their dinner hour. The public house was only to be open to residents in the locality for one hour in the day for the consumption of liquor on the premises. This act was made perpetual, with some modifications intend to render conviction more easy, in the last parliament of James.

In the first Charles' reign the penalties were somewhat relaxed, but the law could not be enforced, and, under these stringent laws, drunkenness increased apace. It had reached an extraordinary pitch in 1650, when a French Protestant wrote from London: "There is within this city and in all the towns of England which I have passed through so prodigious a number of houses where they sell a certain drink called ale that I think a good half of its inhabitants may be denominated ale house keepers; . . . but, what is most deplorable, where gentlemen sit and spend much of their time in drinking a muddy kind of beverage, and smoking or chewing tobacco, which has universally besotted the nation, and at which I hear they have consumed many noble estates . . . And that nothing may be wanting to the height of luxury and impiety of this abomination, they have translated the organs out of the churches to set them up in taverns, chanting their filthy ramble and bestial bacchanalies to the tune of those instruments which were wont to assist them in the celebration of God's praises and regulate the voices of the worst singers in the world, which are the English in their churches at present."—*Contemporary Review.*

At the Close of Life.

It was my privilege to spend a few days with a dear relative whose earthly life was drawing near its close. It had been a well-spent life, full of warm hearted, earnest, and unselfish devotion to the interests of family and friends, and so generously had she given herself as to overdraw her account until Nature put in a protest. She was so healthy, so robust, and came of such a long lived stock, that she had not thought of the possibility of breaking down. In fact, she did not think of herself at all, and kept on doing the work of two or three women; teaching in school that she might aid her husband in paying for their home, managing her own household and saving servants' wages, visiting the sick, and responding to every demand made upon her with characteristic promptness and cheerfulness. What wonder that she was stricken with paralysis before she was fifty years of age?

Her disposition, which made her such a blessing to others, had brought her to this early doom. "She lived," said her husband, "as if she expected to live forever, and as if she thought she might die tomorrow. Through all the trials and vicissitudes of her life, she was cheerful and courageous, rigorously discharging every duty, and never exhibiting the least sign of ill temper, or disappointment at the failure of her hopes. It was all right. The Lord had smitten her, and she manifested a cheerful submission to His will. How lovely it was to be with her! There was no atmosphere of gloom about her, although she knew her days were numbered, and her feet were already in the "dark valley."

Her breath was labored, and her step painfully slow, but her smile was as sweet as ever, and she could joke and laugh and enjoy the society of her friends, and prove by her ready repartee and apt quotations that her intellect had lost none of its keenness.

She had much to live for, but no sighs

or tears of regret dimmed her vision, or depressed her spirits, or marred the glory of her triumphal march to the tomb. That is what it was—a triumphal march! and instead of our sustaining her, she sustained us.

"Don't be uncomfortable because I am uncomfortable," she remarked to the daughter who grieved that they could do so little to relieve her distress; and in that expression lay the key-note of her whole life, thoughtfulness for others.

She has left a precious memory to the living, a precious example to the dying. No hero could have faced death more calmly than she; no Christian given greater evidence of faith; no woman left a nobler, brighter example of true womanhood.

Her fame is not "in the churches," but the going out of her light has left a shadow in many a household where her presence was a great joy; and who can tell how far her influence will extend, and how much good it will accomplish?

Her life was far too brief. Her light
Was quenched, alas! too soon;
As if the sun dropped from its height,
And night set in at noon.

Too soon death called her to repose;
Too soon her work was done;
"Nay," says the Master, "not for those
Who live two lives in one!"

—*Christian Advocate.*

Make Your Homes Attractive.

Mothers and fathers who have sons and daughters grown up, do not always realize as they should the great necessity of making home not merely a place in which their children eat, sleep, and are clothed, but one in which they find positive happiness and enjoyment. In nine cases out of ten where you see a wild youth or a giddy girl, go to their homes; you will find them cheerless, unattractive, or perhaps actually disagreeable.

The nature of youth is excessively restless; it has a longing for action and excitement, ambitions more or less vain, and always the irrepressible desire to know a broader life. Repress these natural instincts, and you will be sure to throw them into any society that in a measure will gratify their longings. Your sons do not go to the public bar rooms at first for the taste of the liquor which they have not as yet acquired; they go for the gay companions they find there. The influence for good or evil that a mother has over her sons, the control that she exercises over their destinies is a grave responsibility. Throw open your best rooms to the children in the evenings. Have books and a magazine or two, even if you put away less money. Stimulate their ambition, and invent occupations and amusement for your children. Give them games and endear yourself to them by sharing their joys and plays. Encourage them to be affectionate. Do not with formal coldness starve them for want of caresses—*American Agriculturist.*

Youth's Department.

The Sand-Man.

BY GEORGE COOPER.

He peeps in through the key-hole,
And he bobs up at the pane,
When scarlet firelight dances
On wall and floor again.
Hush! here he comes—the Sand-man,
With his dream cap he is crowned,
And grains of sleep he scatters,
Going round and round and round—
While the little ones are nodding, going round.

He whispers quaintest fancies;
With a tiny silver thread
He sews up silken eyelids
That ought to be in bed.
Each wee head nods acquaintance,
He's known wherever found;
All stay-up-lates he catches,
Going round and round and round—
With a pack of dreams forever going round.

I see two eyes the brightest:
But I'll not tell whose they are!
They shut up like a lily—
That Sand-man can't be far!
Somebody grows so quiet—
Who comes without a sound?
He leads one more to dream-land,
Going round and round and round!
And a good-night to the Sand-man going round.

—*Independent.*

The Silver Dove.

BY MRS. M. E SANGSTER.

A silver dove, with a tiny spray in its mouth, on which, like a single dewdrop, glistened a diamond. It was the prettiest little lace-pin in the world, and every time Christine looked at it she thought it prettier than ever. There was the mistake, on Christine's part—the looking so often. For, you see, the pin did not belong to Christine, but to the young lady who had come to spend the winter with Aunt Chara, that she might attend the Art School and go to the lectures. She hardly ever wore her pin—never Christine fancied, except when she put on her black lace fichu; and that, the little girl thought, was only on Sabbaths.

All the week long, therefore, the silver dove, with the tiny spray in its mouth, and the shining gem of a dewdrop sparkling upon it, lay on the rose colored cushion in Miss Mabel's room. Miss Mabel always left the door open when she went out, and the cozy white-cushioned chamber seemed to beckon Christine whenever she passed it. Before she knew it, the child had fallen into the habit of tip-toeing softly across the floor, and lingering before the glass, admiring the beautiful pin.

One day she tried it on. Aunt Chara was making mince pies, Bridget was washing the parlor windows, the bird in the cage in Miss Mabel's room was singing cheerily. Did he sing, "I wouldn't, I wouldn't, if I were you," or did he only, as usual, sing, "The air is soft, and the sky is blue?" Christine blushed, and wished the bird would be still for a moment, as she fastened the silver dove into the frill of her white apron. His song sounded very much like, "I wouldn't, if I were you!"

"If it were only mine!" she thought, forgetful, poor little maiden, of God's commandment, "Thou shalt not covet."

Falling into temptation is very much like sliding down hill. Once fairly started, you go faster and faster. With Christine it was first looking, then longing, then, I am sorry to say, *borrowing.*

Borrowing without the owner's consent is not very different from stealing. A good deal of stealing, indeed, begins in just that way. People "borrow" money which does not belong to them, and use it for themselves, intending to return it in good time. But something happens which makes them forget to return it, or they spend it, and cannot get it back again; and by-and-by they find out, and everybody else finds out what God saw all the time, that they are thieves. Never borrow anything without asking, is a good and safe rule.

She had been trying for at least a week to ask Miss Mabel openly to lend her the pin, but she never could summon the courage. All she wanted was just to wear it to school for one morning, and no one would notice it. But she would probably have never ventured on the bold step of taking it without leave if Miss Mabel had not gone to spend the night with a friend, and if Lulu Penneyer's cousin from New York had not come to visit the school, wearing a diamond ring on her dimpled finger.

Nobody ever told these little girls that diamonds are not suitable for everyday wearing, nor that they are much too old to be proper ornaments for children. Lulu Penneyer's cousin's diamond ring set the children fairly wild. She wore it on Tuesday, and on Wednesday it was that Christine appeared with the silver dove in the frill of her apron.

She took off her hat and jacket in a leisurely way, hung up her lunch basket, and sat very demurely down beside her desk. But Maggie James, Elsie Clinton, and Emily Spear had caught a glimpse of the pin, and they cried, "Oh! oh! how perfectly sweet!" And then all the other girls came, too, and Christine was beset with compliments.

"Please, Christine, let me try it on," said her dearest friend, Rose Mitland.

"Aunt Chara wouldn't let me take it off," replied Christine, her conscience giving her a sharp prick at the words. Aunt Chara, who had not an idea that her niece was adorned with what did not belong to her!

Rose pouted a little, and Christine did not feel quite happy. Later on, in the course of her geography lesson, she put up her hand several times to feel whether or not the pin was still there, and her mind wandered so much that she could not bound Naples, and was quite unable to tell the direction of the river Rhone.

Her teacher called her aside at recess to say, "Christine, my dear, if auntie chooses to lend you jewelry, please do not wear it to school again. It diverts your mind too much! And besides, I do not like to see my little pupils dressed like grown-up ladies!"

This was mortifying, and Christine realized that no pleasure is complete which has anything wrong about it. She heartily wished herself at home and Miss Mabel's pin safe on its cushion again.

Noon came at last, and the girls gathered as usual to eat their dinners, after which they were permitted to have a good romp in the playground before afternoon school began. Christine, for some reason did not enter very merrily into the noonday games, and she was relieved when, at two o'clock, they were all dismissed for the day, and she could go home. What delight it would be to restore the pin to its place. The silver dove became as heavy as lead as she thought how little she had enjoyed it.

She tripped up stairs, the dove in her hand, expecting to find the room vacant, when Aunt Chara's voice arrested her.

"Be very quiet, darling! Miss Mabel came home with a chill, and now she has headache and fever. Step as softly as you can when you pass the door!"

Miss Mabel's illness continued for several days, during which Christine did not see her, and had no opportunity of replacing the dove. Tucked away under the paper lining of her bureau drawer, it distressed the poor child night and day. She grew pale and heavy-eyed, could not eat, and had bad dreams.

"How that child mopes!" said Aunt Chara. "There must be malaria about this house!"

It was not malaria, but dread—the dread of discovery, and the pang of having done wrong—which affected Christine's spirits. She was not so much alarmed as relieved to hear Aunt Chara say one day: "Christine, Miss Mabel has lost her beautiful silver lace-pin. We are afraid that the washerwoman's daughter stole it. Mabel was thoughtless to leave it on her dressing-case in plain sight."

Christine's eyes filled. "O, Aunt Chara!" she cried, "do not blame poor Jennette; blame me. She had nothing to do with it. I—borrowed the pin to wear to school, and I meant to put it back, and I never, never had a chance."

Aunt Chara's face was a study. Relief, surprise, displeasure, were all blended in its expression. But Christine never forgot the horrified tone with which she exclaimed: "You—borrowed—another's jewel! Christine Mavis Alden! What would your mother have said, if she had lived to see this day? Bring the pin here this moment! What shall I say to Miss Mabel? How shall I punish you?"

"She has been punished enough, poor little girl," said Miss Mabel, appearing in the doorway. "Please forgive her, and say no more about it. I think the lesson will last her for all her life."

[illegible] again did Christine covet what was not her own, nor dally with a temptation. Years after when she and Miss Mabel had grown to be dear friends, the latter presented her with the silver dove, but she seldom wears it, even now, though its feathers are as prettily chased as ever, and its one tiny diamond still glistens like a stray dew-drop on the little leaf in its mouth.—*Congregationalist.*

About Lions.

Considered as a direct foe to man, the lion is not nearly as formidable as its first cousin, the tiger. Formidable it certainly is, but it is losing power yearly. It is being "crowded out," and many lands through which it roamed at will can never again tremble at the thunder of its earth-shaking roar. Taking for example acknowledged history, which is but a grain of sand on the shore of creation, we find that the lion inhabited Europe. Supposing that a general European war were to break out, neither of the combatants would be obliged to take precautions against the lion as a hindrance to transport service. Yet we find Herodotus, "the father of history," as he has often been called, to the utter oblivion of Moses and his unknown predecessor the writer of the "Book of the Wars of Jehovah," stating that the army of Xerxes was attacked by lions near Thessalonica (now known as Salonica), and that the lions only attacked the camels, not meddling with the men, or even with the horses. The reason is evident enough. The lions knew by experience that man possessed bows, arrows, spears, and nets, and was a mysterious animal which could not be attacked without danger. Horses, too, were swift of foot, and could not be captured without more trouble than he cares to take. Moreover, the horse has an awkward way of lashing out with its hind hoofs when it can turn upon its enemy; whereas the camel is too slow of foot to escape by speed, and has no hoofs of which the lion would be afraid, That the lion was once plentiful we find from many passages of the Old Testament, too numerous for quotation.

At the present day the lion is as extinct in Palestine as it is in Europe, and the shepherd need no longer fear it as a devastor of his flocks. The lion is "crowded out," obeying the same law as that which has extirpated the aboriginal Tasmanians, and which is gradually destroying the Maori of New Zealand, the Papuan of Fiji, the black man of Australia, and the red man of North America. They want too much room. It is impossible, for example, for a red man to maintain his family in comfort on less than a thousand acres of soil, so that when he comes in contact with races to whom a hundredth part of that would be sufficient, he is obliged to retire before them.

So it it with the lion. His stronghold is Africa, though he extends partly into Asia, where he overlaps, as has been well said, the domain of the tiger. But Africa is being invaded on all sides by Europeans, and in consequence the lion has to retire before the conquering race. The animal is as practically extinct in Durban, Graham's Town, Cape Town, or indeed any European settlement, as in Greece or Palestine. Still, throughout the greater part of Africa the lion maintains its sway, though it is never as actively aggressive as the tiger. Even when age and infirmity compel it to become a man-eater it does not desolate whole districts, as does the tiger, but confines its depredations within a comparatively small limit. Except when an intruder passes near the spot where it is nurturing its young, it will seldom take the initiative and attack man, but will try to slip away quietly.—*Good Words.*

One Life's Influence.

From the *Youth's Companion* we clip the following most interesting account of what one brave, true, young man accomplished.

A little more than forty years ago there came to London a young apprentice. He was poor and friendless; he had but a single endowment—Christian faith. He took lodgings in St. Paul's church-yard. He came to his room unknown, and there made a simple prayer of consecration alone. He felt the solitude of the city. Some eighty young men were employed in the same establishment as himself.

"I resolve," said a great reformer, "to have no friends by chance, but by choice, and to choose only such as would help me in my spiritual life."

The young apprentice had a like purpose. He found a few young men among his fellow-workmen whose lives had a moral aim and purpose. Some of these he invited to hold religious services with him in his room. These invited others to meet with them for the same purpose. The meetings grew in numbers. They multiplied. Young men's meetings for young men became a movement among the London trades, and in 1844 they led to the forming of the first Young Men's Christian Association.

The society spread. Its influence was felt throughout England; America took up the work; the islands of the Pacific; parts of Asia. Nearly three thousand associations were represented or reported at the tenth annual conference held in Berlin. Now the movement is found to meet the needs of colleges, and more than two hundred associations have been formed in colleges and schools.

Some months ago a gentleman walking along the Thames Embankment saw the grand dome of St. Paul's illumined by the twilight, and recalled to a friend the historic associations of the church.

"And yet," said the friend, still gazing upon London's crown, "the influence of that church during the present century has, I think, been outweighed by the work of a single individual."

"Who?"

"A mere boy." He added, "I mean the apprentice who began in his simple room in St. Paul's church-yard the work of Young Men's Christian Associations in the world."

We cannot weigh influences, but the above remark is inspiring in its lessons to those who seek to be helpful to others, but whose only resource is—faith.

What Mary Gave.

She gave an hour of patient care to her little bab, sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to the three-old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away. But this is not all Mary gave. She dressed herself so neatly, and looked so bright, and kind, and obliging, that she gave her mother a thrill of pleasure, whenever she caught sight of the young, pleasant face; she wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted, in such a frank, artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story, by her grandmother, though she had heard it many times before. She laughed just at the right time, and when it was ended, made the old lady happy by a good night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.—*Selected.*

Hurrah.

What was the origin of the exclamation "Hurrah?" There are few words still in use which can boast such a remote and widely extended prevalence as this. It is one of those interjections in which sound so echoes sense that men seem to have adopted it almost instinctively. In India and Ceylon the mahouts and attendants of baggage elephants cheer them on by perpetual repetitions of "ur re re!" The Arabs and camel-drivers in Turkey, Palestine and Egypt encourage the animals to speed by shouting "ar-re ar-re!" The Moors in Spain drive their mules and horses with cries of "ar-re." In France the sportsman excites the hounds by his shouts of "hare, hare!" and wagoners turn their horses by crying "har-haut!" The herdsmen of Ireland and Scotland shout "hurrish! hurrish!" to the cattle they are driving. It is evidently an exclamation common to many nations, and is probably a corruption of "Tur aie" (Thor aid), a battle cry of the ancient Norsemen, though some authorities derive it from the Jewish "Hosannah." The word is very often, and was formerly invariably, spelt "huzza," and its pronunciation was "hurray."—*Selected.*

Laplander Babies in Church.

I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sunday. Poor babies! I suppose it is growing bad style everywhere to take them out to church. And I suppose, too, that the ministers are privately as thankful as can be. But the Lapp mammas don't stay at home with theirs. The Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself; the congregation wouldn't make so much noise as that under any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins, and deposits it therein. Then papa piles the snow around it, while the parents go decorously into the church. Over twenty or thirty babies lie out there in the snow around the church, and I never heard of one that suffocated or froze. Smoke-dried little creatures, I suppose they are tough! But how would our soft, tender, pretty, pink-and-white babies like it, do you think?—*Wide Awake.*

Pleasantries.

A woman recently visited Poughkeepsie, and though only in that city five or six hours, said to her neighbors on her return: "Oh, I had a delightful time! I did all my shopping, and attended two lovely funerals."

A Dubuque, Prohibition, Iowa, undertaker recently ordered stock from a Michigan coffin manufactory, and added this postscript to the order: "Put in one of the caskets a gallon of Old Crow whiskey and bill as embalming fluid."

A Western town has a female sheriff. Recently she arrested a man, and he, hoping to flatter her to let him escape, told her she was the handsomest woman he ever saw. And did she let him escape? No! She wouldn't let that man out of her sight, anyway, but wanted him around all the time. Trickery is sure to fail in the end.

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, MARCH 23, 1887.

We think much just now of our pastors who are earnestly engaged in the catechization of the young. They stand in marked contrast with those who presume that the baptized children of the Church have gone to the devil, and are to be won back by conquest through revivals as the main instrument and without any intelligent recognition of covenant relations or of the fundamental truths of Christianity. Yet their work always shows itself to be more permanent in the end.

The plea of Sabbath breakers who push the ox into the pit on Saturday to excuse themselves for pulling it out on Sunday, is illustrated by the little boy's idea of what kind of labor was absolutely required A minister saw him digging for worms and said: "My son, don't you know that it is wrong to work on the Sabbath except in cases of necessity?" But the urchin went on with his digging and replied: "This is a case of necessity. A feller can't go fishin' 'thout bait."

Some one has sent us a leaf from the year-book of the *Christians* and we are glad to get the statistics which we give under the head of Religious Intelligence, in this week's MESSENGER. The sender seems to think we did injustice to the *Christians* by saying in our issue of February 23d: "The territory covered by this organization thus far embraces New York, Pennsylvania, New Jersey and Ontario." It will be remembered, however, that we spoke only of the organization formed by union with the Free Will Baptists. The figures given in the table furnished us are surprising and interesting.

The article on our second page from the London *Spectator* on "Berlin and London," will be read with interest, and it is often good journalism to reprint such articles to the exclusion of some things that come to us in the form of original matter. The writer in the *Spectator* does not solve the problem; he is a little partial to his own city where they have dynamite explosions and riots as well as anywhere else. But he shows some of the elements and causes that enter into the strife, and is right when he tells us that mere education and drill are not sufficient to correct the evil. That calls for something higher.

The *Lutheran Observer* justly commends the practice of those pastors who make the time of a marriage ceremony, an occasion to recommend the periodicals of the Church. A Church paper is apt to become a great factor in a home, and young people had better take one along from the start. In this matter as well as in many others, such as family prayer and the attendance upon public worship, much depends upon a good beginning. Those who attend to Christian duties constantly, have in most cases formed the habit in early life. We hope our pastors will think of THE MESSENGER in this connection. It will be a help to them in promoting intelligence, liberality and general Christian life.

M. De Pressense says that atheism is not making progress among the scientists and philosophers in France, and that among the working classes it is largely based upon ignorance and misconception, rather than real conviction. These lower classes know religion only through a false medium. "With them Christianity is always associated with Catholicism in its most obnoxious aspect, as the sworn foe of the republic and of all their liberal and social aspirations. Incapable of distinguishing between the gospel and the outward forms in which they are accustomed to see it presented, they too often imagine that the God of Christianity is like the idol of the Ultramontanes. A time of reaction against atheism is certainly at hand. Among the tokens of its coming we note the Anti-Atheist League, lately founded by a band of young students."

The *Christian Advocate* announces the generous offer of Dr. Christian Blinn of New York City, to erect a fine building in Brenham, Texas, for the use of the Southern German Conference College. The offer has been accepted, and a school located in Brenham will be merged into the new institution. This liberal act will give the Methodists of the South another centre of influence, and that among the Germans. We ought to rejoice in this. If churches of German origin do not occupy the field, and if our wealthy men do not contribute liberally to found institutions for the Christian culture of the thousands who are coming to our shores and have already become such a factor in American life, we ought not to be dissatisfied or even surprised that others do the work and reap the advantage. The dog in-the-manger spirit is not Catholic or Christian.

To be Largely Discounted.

Our esteemed contemporary, *The Lutheran*, lately published this statement as an item of foreign church news:

"The Reformed churches in Germany organized a 'Reformed Union' in August, 1885. The proceedings of the first convention of the Union appeared lately. Dr. A. Zahn, at Suttgart, a Reformed minister, while reviewing the book, frankly admits, that there is no Reformed church in Germany any more in the strict Calvinistic sense of the term. Lutheran theology is prevailing everywhere. The same thing might be said of Switzerland. Where there is an evangelical pastor, he is sure to be a disciple of Luther in spite of his Reformed garb; the self-styled 'liberal preachers' are followers of Zwingli and dislike Luther."

That is an elegant paragraph to send afloat. It looks like a trim little vessel bringing everything into the Lutheran port. But the winds are taken out of the sails when we remember that Dr. Zahn qualifies his statement when he admits that there is no Reformed Church in Germany any more *in the strict Calvinistic sense* of the term, and call to mind the fact that Dr. Zahn, although a man of high scholarship, is himself an ultra Calvinist, going away beyond the Canons of Dort and the Westminster Confession. He would unchurch every one who does not agree with his supralapsarian views just as he has unchurched Ebrard and all of his school. Dr. Zahn's opinion has just about the same force as that of some of the Calvinistic Lutherans in this country, who, within a few years not only separated from their brethren, but unchurched them for deadly heresy on this very point. What is sauce for the goose is sauce for the gander, and before our contemporary gloats over the statements we have quoted, it ought to settle the score of Calvinism within its own bounds.

The Reformed Church of Germany and Switzerland never went to an extreme on that point as many Lutherans did, and Dr. Zahn's admission, only admits that. There are one and one third millions of Reformed people in Germany and one and three quarter millions in Switzerland, and they are now greatly in the lead as far as true evangelical work is concerned. We have good authority for saying that as far as rationalism is concerned there is much less of it in the Reformed pulpits than in the Lutheran, owing to the catechetical preaching on Sunday afternoons, in the Reformed Churches which bind the pastors to their Confessions.

A Subject for Grave Thought.

If the statistics of the International Committee of the Young Men's Christian Association are reliable, they present some startling facts. According to the last report seventy five per cent. of the young men of this country are never seen inside of any church; only fifteen per cent. of them can be called regular church goers, and but five per cent. of them are communicants.

These statements, we repeat, are startling in view of the fact, that even what we may call the unchurchly Christianity of the day looks upon them as presumptive evidence that so many young men are not in proper personal relations to Christ Himself. The figures may have less weight for some who talk about "outside conversions," and say that church relations are of no account, but such a plea sticks in the throat of those who utter it like Macbeth's amen, for they still have an appalling sense of the danger to the individual souls that make up the multitudes. The thought is oppressive, and it ought to be. It should stimulate us to the exertion which nothing but responsibility to God can inspire.

True this state of things was foretold by the loving Head of the Church when He spoke of the broad and the narrow ways—the one filled with the many and the other entered into by the few, and this shows His estimate of the discouragements which were to precede the triumph of the Church. Yet we are not to sink into indifference and try to excuse ourselves on the grounds that this was so ordained and cannot be helped; for the fewness of the saved does not come from the want of provision on the part of God, but from unfulfilled human conditions which even infinite love cannot force. While the victory is to be ascribed to grace we must think and work as earnestly as if everything depended upon ourselves.

It may be well enough to inquire in this connection, whether the fact that so large a proportion of young men are outside of the Church is not due in part to the loose teaching and false methods that are in vogue at the present day. With many the Sunday-school has come to be regarded as the Young People's Church. They get their training there, and are never taught that the preaching of the Gospel or the administration of the sacraments are of any use whatever. When they become too old to go to school, they have graduated in religion, and their technical conversion however sincere and genuine it may have been, does not last long in the world. This tendency to supplant the Church has been the bane of all outside organizations, and the best friends of such institutions are beginning to see the importance of calling a halt. They now see that their only mission is to help and feed the Church, and in their own reports they mourn their inefficiency when this is not accomplished.

After a Hundred Years.

Franklin and Marshall College, in the providence of God, has inherited the significance and responsibility involved in the founding of Franklin College, while it is the historical continuation of Marshall College. The founding of Franklin College was among the first efforts, if not the first, made in this State to promote the interests of higher education among the descendants of the Germans in this country. Our Church [illegible] small body and have very little power in moulding the Christian life of this nation. That shows a want of faith. Divine providence has guided the American German church life already to a position of commanding influence, and He can give it due power in the future. But that will not be done unless we realize our high calling, and work in faith towards its realization. Among the most potent factors for working out our definite mission as a Church are our institutions of learning. Through great struggles and much self denial they have come to be recognized in the State and in the country. The great men who labored in them have left them an honorable name and a rich legacy. Their advanced position is well maintained. Their standing is fairly abreast with our best colleges and seminaries. And now the challenge is, what will we do for them, considering the blessings of the past and the responsibilities looking to the future, *after a hundred years?*

Nothing beyond our means is asked or required. Will that be freely given, so that the College and Seminary may start in the second half century of their existence with fair and reasonable provision for the future? Or will those who toil in them have to make brick without straw? Again, let this Semi centennial celebration answer.

Preparations are making for a large and enthusiastic celebration at the approaching Commencement. Will it not be a humiliating reflection for the Alumni and friends of the College and the Church to gather under the shadow of the College in that celebration, only to discover and record a failure to realize the reasonable and feasible objects set before us? We believe such will not be the conclusion of all our hopes and expectations, but in order that it may not be, the work must now be prosecuted with earnestness and zeal. We must not propose to join in the jubilation without shouldering the burdens Providence in our history has laid upon us.

This close connection is by many overlooked. They see the necessity of preaching the Gospel, of maintaining our congregations, of foreign and home missionary work, of the care of orphans, but the work of a college does not seem to them so intimately and directly related to the work of the Church. But our educational institutions stand at the fountain head, and do their work at the sources of influence.

Of course in making this comparison we do not array the one against the other, but rather show how and why they are one. It is not a question of supporting one *or* the other, but of aiding both. There ought not to be, and we are persuaded there will not be, any less given and done this year for missions and benevolence in general because a special call is made upon the Church in behalf of her institutions of learning; for while all may contribute something, the larger sums will come from those whom God has blessed with means.

There are two points suggested by the words at the head of this article—"After a Hundred Years;" the one has reference to the past, the other to the future.

As to the past, this period carries us back to the time when as yet our Reformed Church had no independent existence in this new world. Not until six years later, in 1793, was the old Coetus, under the care of the Church of Holland dissolved, and the independent Synod of the Reformed Church in the United States organized. What progress has been made since then, not only in our own Church, but especially in the elevation of the great German interest in this country! God has highly favored the influence which the German fatherland has exerted upon the civilization and Christianization of this great nation. Once Puritanism was the moulding factor in our national life; now a broader, deeper, current has flowed into it from the European continent, and that is almost entirely German. The Churches of German origin have become a permanent influential factor in the Christianity of America. The Reformed, Lutheran, and other bodies of German origin, together constitute a large proportion of the church membership of this country. And when we consider the influence of her literature, her great works in poetry, history, philosophy, and theology, we are still more impressed with the mission the Germanic life and culture has already performed and is destined still to perform.

Is our Church properly conscious of the weight of responsibility all this imposes upon her, and of the gratitude she owes to the great Head of the Church for what He has vouchsafed to her during a hundred years? Let the interest and enthusiasm of the present Centennial answer.

But this celebration turns the attention equally to the great future. We sometimes hear deprecatory remarks made in reference to our Reformed Church, and by those who should take the deepest in-

Please Take Notice.

We hope that pastors will send us reports of "Easter Ingatherings" before Whitsuntide. The "Christmas Rejoicings" were stretched along almost until Easter, and had a smack of the long past. All we want is the number of additions, amounts contributed and other facts that may be given in a few words. It will be taken for granted that there were flowers, etc. But send what should be sent without delay. Put it on a postal card and mail directly to THE MESSENGER instead of waiting for an extended clipping from a local paper.

Decease of Miss Mattie Kremer.

We have just received a letter from Rev. Abner R. Kremer of Berlin, Pa., stating that his daughter Mattie, passed away from earth on the morning of the 18th inst., in the eighteenth year of her age. Surely brother Kremer has the sympathy of the entire Church in his bereavement, and we call to mind the fact that a number of his brethren have gone through the same affliction in the last few years. Drs. Thomas Apple, Weiser, Reily, Gerhart and others know exactly what the baptism is.

It may be difficult for those who have never been called upon to bear such a sorrow, to realize the poignancy of grief it involves, yet even the possibilities of such a thing in their own case quickens every sensibility of the heart. We cannot moralize upon the subject. The only relief for it is found in Jesus and the Resurrection.

Some Bequests.

Mr. Christian H. Wolff, lately deceased, devised in his last will and testament the following bequests: St. Paul's Orphan's Home, Butler, Pa., $5000; Zion's Reformed church, Chambersburg, Pa., $2000, and the Society for the Relief of Aged Ministers and their Widows, Rev. S. S. Miller, Boonesboro, Md., Treasurer, $2000. The bequest to St. Paul's Orphan's Home is to form a basis of a fund with which to endow the Home.

Communications.

The United Brethren in Annual Sessions.

The Pennsylvania Conference of this body met at Greencastle, March 9, 1887, and remained in session until the following Sunday night. It takes in the charges in South Western Pennsylvania and Baltimore City, and two adjacent counties in Maryland. In all over one hundred preachers and lay delegates were present. Under the presidency of the venerable but wide awake Bishop Weaver, business was promptly transacted.

The reports indicated unusual activity of pastors and commendable liberality among the people during the past conference year. Their educational and missionary enterprises seemed to be prospering. But their chief energies seem to be put forth in behalf of their publication interests located at Dayton, Ohio. One of the first and most pressing inquiries propounded to the pastors was "Do you labor for the circulation of the Publications of our Church and with what success?' Each is expected to report how many *Religious Telescope's* are taken by the members of his circuit, and what increase has been made to its subscription list during the year. From the remarks of Dr. Holt, the editor of the Telescope, and those of Jacob Hoke, Esq., of Chambersburg, it is evident that their publication interests are in a very flourishing condition.

In 1865 their Publication House was virtually insolvent. Although it had $63.000 of estimated assets, it owed $52,000, on which interest at 7 per cent. or more was paid, and if anything like a forced sale had taken place their printing establishment, "lock, stock and barrel," would not have paid the debts of the concern. The cash system was introduced, delinquent subscribers were stricken from the subscription roll. No one received the Telescope unless cash was paid in advance, or the pastor became personally responsible for the subscription. The church raised about $17,000 to aid the establishment since 1865, but the publication house has paid out about the same sum to aid the poor preachers of the church, and at a low estimate is now worth fully $225,000. Seven years ago the book store department was added to the establishment, and with the job department has proved very profitable. Local trade has rapidly increased. Nine immense power presses are kept running constantly at full speed. They sell more Sunday-school Lesson Leaves than they have members belonging to their Sunday-schools.

This shows what can be done by judicious management and concentrated effort in church publication interests. The membership of our Reformed church is about the same as that of the United Brethren. But what a contrast in the outcome of the past 22 years in publication matters? The general introduction of the same church paper into the homes of their people, helps to unify, enlarge, and intensify the movements of the church in all other directions, in behalf of education, missions, etc. Some charges reported as much as $1.65 per member as given for missions during the year. Half of mission funds raised are paid to the General Boards to be devoted to the foreign and frontier (Western) fields. The other half is expended by the Conference on its own territory, or wherever it prefers to spend it.

The weakest feature in the entire system seems to be in the unreliable and transient character of their conversions. Over 1800 conversions were reported during the year among a membership of only about 9,000, and yet the net increase of approved or permanent additions to the membership was only a little over 300, or about one-sixth of the number of conversions!

Great enthusiasm pervaded most of the operations of the Conference during the year and during these annual sessions. But it is a pity that more stable and permanent results cannot be secured in the important matter of bringing members into the communion of the church. Enthusiasm is a good thing in its place, and without it nothing truly great or good has ever been accomplished. With proper zeal and enthusiasm in behalf of our more scriptural and churchly method of catechization far grander results might be accomplished.

The new United Brethren church edifice in Greencastle was dedicated on Sunday, after a debt of over $1600 was provided for during several enthusiastic meetings, morning and evening of dedication day. Other denominations generously dispensed with regular morning services to give the entire community opportunity to help in wiping out the burdensome indebtedness.

Taking it all in all the recent annual meeting was considered very encouraging and successful.

This hasty sketch may help us to see wherein we can improve some of our own methods which lack elements of success, and may help us to cherish and make more effective such features of our own system as excel our neighbors in fundamental and important respects. FRANKLIN.

Organization of a Reformed Congregation.

At the last annual meeting of the Classis of Lehigh, a petition was received from a number of Reformed members living in Kutztown and vicinity, praying for permission to organize a Reformed congregation, Classis granted their request and appointed a committee to effect its organization. The committee met in Kutztown, Pa., on Saturday and Sunday, March 12th and 13th, and received about one hundred members on certificate, organized the congregation, superintended the adoption of a constitution, the election for elders and deacons, their ordination and installation. The congregation has already erected an exclusively Reformed church edifice for itself, which will soon be finished. It is expected that, in the near future, the congregation will receive an addition of at least one hundred members. It is at present supplied on every alternate Lord's Day with German services in the morning, and English in the evening.

N. S. S.

Deposition of a Minister of the Gospel.

The Portland-Oregon Classis of the Reformed Church in the United States, in a special session the 2d of March, at the German Reformed church, at Portland, having heard twenty-two witnesses in the case, found Rev. A. J. Olinger guilty of the following charges:

1. Unpastoral conduct in words and deeds.
2. Deceitful braggardism.
3. Illusory presentation for selfish designs to the disadvantage of others.
4. Actual fraud.
5. Malicious slander.
6. Intemperance.
7. Rebellion against the order of the church.

Five ministers and five elders being present, Rev. A. J. Olinger was deposed from the ministry of the gospel by unanimous vote. J. B. BRAUN,

Secretary pro tempore.

Resolution of Board of Foreign Missions.

Resolved, That the Executive Committee of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States hereby respectfully recommend to all the pastors of our churches to preach a sermon upon the subject of our Foreign Mission in Japan, and take up a collection for the same, on next Whitsunday, and annually thereafter on said day.

Missionary and Sunday-school Convention.

A Missionary and Sunday-school Convention under the direction of Tohickon Classis was held in St. John's church, Quakertown, Pa., Rev. F. J. Mohr, pastor, on Thursday and Friday, March 10th and 11th inst. The programme was as follows:

First session. Thursday evening. 1. The object of the Sunday school and how best to attain it. Essays on this topic were read by Revs. J. J. Rothtrock and S. K. Gross. 2. The Sunday-school Teacher—his responsibility, his preparation, and his reward. On account of the absence of the persons to whom this subject was assigned, a general discussion was engaged in by the members of the convention. 3. How best to awaken and maintain an interest in a Sunday-school. Essay by Israel D. Fox, Esq. Rev. A. C. Whitmer, Superintendent of the Tri Synodic Board of Missions, was present at all the sessions of the convention, and added very materially in making the exercises both interesting and profitable.

Second session. Friday morning. 1. The Home Mission Work of the Reformed Church. Revs. J. Kehm and A. C. Whitmer. 2. The foreign missionary fields and work of the Reformed Church. Rev. F. J. Mohr read the opening essay. 3. The duty members of the church owe to, and the privileges they may enjoy in the mission cause. Responded to by Rev. A. B. Koplin, D.D., and an essay by Joseph Proctor, Esq.

Third session. Friday afternoon. 1. The educational institutions of the Reformed Church. Rev. J. G. Dengler reading an essay on this topic. 2. The interest we should take in their advancement. Responded to by Rev. N. Z. Snyder.

Fourth session. Friday evening. 1. How should the Infant Department of the Sunday-school be conducted? Responded to by Prof. H. T. Williams. 2 What qualifications are essential to constitute a successful Sunday-school superintendent? Essay by Prof. J. V. Omeren. 3. Addresses to the Sunday-school by Revs. L. C. Sheip and A. C. Whitmer.

A very interesting feature of this session was the recital of the catechism and singing by the infant department, and they certainly did their part well. The sessions of the convention were well attended, and the interest manifested by those present goes to show that the missionary and Sunday-school cause is considered of the greatest importance, and will, therefore, also receive at their hands the care and attention it deserves.

R.

Installation of Rev. S. R. Bridenbaugh.

On March 17th, in the evening, Rev. S. R Bridenbaugh was installed pastor of the Church of the Ascension Norristown, Pa., by a committee of Philadelphia Classis, consisting of Revs. G. H. Johnston, James Crawford and J. H. Sechler. Rev. Crawford was absent. Rev. Johnston preached the sermon and Rev. Sechler made an address. The congregation was large and took a lively interest in the services. The prospects for a useful pastorate in this church are excellent. The former pastor, Rev. J. O. Johnson, left both the church and the congregation in admirable condition. CHAIRMAN.

Moneys Received for the Support of Japanese Students at Lancaster.

1886.

Dec. 13	From Astoria charge, Ill., Rev. G. D. Gurley, pastor,	$7 00
" 15	Paradise charge, Rev. J. M. Evans, per Rev. J. S. Wagner,	4 00
" 16	Theological Students (for Mr. Satow) per L. E. Coblentz,	15 00
" 17	Do., do., (for Mr. Satow), per Mr. Stonesypher,	5 00
" 20	Mr. Henry Brown, Hublersburg,	10 00
" 21	Mr. R. C. F. Schiedt (for Mr. Satow), per L. E. Coblentz,	10 00
" 28	Rev. C. U. Heilman,	10 00
" 29	"A Lady," per R. F. Kelker, Esq.,	5 00
1887.		
Jan. 6	From Emanuel's Ref. church, Hanover (for Mr. Satow), per L. E. Coblentz,	10 00
"	" Lower Saucon Miss. Society, for do, per do.,	10 00
"	" L. P. Coblentz, Middletown, Md., for do., per do.,	5 00
"	" Henry Coblentz, do., for do., per do.,	2 00
"	" Daniel Shafer, do., for do., per do.,	3 00
"	" Peter Shafer, Sr., do., for do., per do.,	1 25
"	" Rev. T. F. Hoffmeier, do., for do., per do.,	1 00
"	" Rev. H. W. Hoffmeier, do., for do., per do.,	1 00
" 11	Miss. Society, Church of the Redeemer, Littlestown, for do., per J. S. Hartman,	5 00
" 15	D. F. Lawfer, for do., per L. E. Coblentz,	5 00
Feb. 7	Arendtsville Miss. Society, Rev. M. H. Sangree, per G. K. Kaneko,	5 00
" 16	Zion's Reformed church, Hagerstown, Rev. J. S. Kieffer, D.D., per Rev. S. S. Miller	10 00
" 18	Mrs. Rev. J. Hassler, Port Loudon, Pa.,	5 00
"	" Missionary Society, Reformed church, Sellersville, Rev. J. G. Dengler,	10 00
" 28	"Good Work Society," Mt. Zion Ref. church, Rev. J. S. Wagner, per Rev. A. R. Kremer,	7 00
Mar. 10	Rev. G. P. Hartzell, Sunbury, Pa.,	5 00
		$151 25

Received for the use of Mr. Takeo Noya.

1887.

Mar. 2	From Miss. Society, Trinity Ref. church, Meyersdale, Rev. J. M. Schick,	$10 00
" 4	Rev. S. H. Eisenberg, treas. Board of Ed.,	15 00
" 8	Rev. G. A. Schwedes,	5 00
		$30 00

Rev. G. A. Schwedes acknowledges the receipt of the following:

St. John's cong., Salisbury, Pa., Rev. J. M. Evans,	$5 00
Ref. church, Frederick, Md., Rev. E. R. Eschbach, D.D.,	10 00
Ref. church, South Easton, Rev. M. H. Mill,	10 00
Miss. Society, Ref. church, Frostburg, Md., Rev. G. A. Schwedes,	10 00
	$35 00

Of this amount $30 was sent to Mr. Noya, to pay his traveling expenses from Parkville, Mo., to Lancaster, and $5 to the Treasurer at Lancaster, as acknowledged above.

JOHN S. STAHR, Treas.

March 10, 1887.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige as by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Watsontown. — At communion service since dedication there were five additions to the Watsontown church, Rev. Geo. S. Sorber, pastor. Collection for benevolence of Classis, $20.

Claysburg.—The missionary society of the Greenfield Reformed church, Rev. C. W. Summey, pastor, held its first anniversary on the 16th of January, 1887. The programme consisted of select readings and recitations, a president's report and treasurer's report. Rev. E. S. Hassler, of St. Clairsville, and Elder Josiah Imler were present and spoke words of encouragement. The report of the first year's work was quite cheering, and the members are encouraged to go forward and labor with renewed diligence in the future.

Dayton.—At a special meeting of Clarion Classis, February 25th, the pastoral relation between Rev. J. G. Shoemaker and the Red Bank charge was dissolved. Brother Shoemaker has been mending rapidly during the last month or two, and he feels confident that when spring has fully come he will be able to serve a small charge. The Red Bank charge is a very laborious one and the brother was persuaded that his health could never bear the labors of so large a field. But the Lord is giving him back some strength, which he hopes to spend in His service. He prays so earnestly that the Lord will open a field for him that we trust the Master may reward this faithful servant by granting him the desire of his heart. His address is Dayton, Pa.

Manor Station.—Rev. A. E. Truxal has accepted a call to the Brush Creek charge, Manor Station, Westmoreland county, Pa.

Lancaster.—*St. Paul's Church.*—We learn from the Lancaster Intelligencer that Rev. J. W. Meminger, of Vincent, Pa., has accepted a second call to the pastorate of this church, vacated by Rev. J. B. Shoemaker, D.D. He will enter upon his duties July 1st.

Maryland.

Hagerstown. — *Second Church* — The members of this church gave their pastor, Rev. L. G. Kremer, and wife, a pleasant surprise on the 15th inst. Rev. and Mrs. K. have recently gone to housekeeping. Invited out for the evening, during their absence the congregation took possession of the parsonage and filled it with good things of life. The occasion was an enjoyable one to all concerned.

Mechanicstown.—*Missionary Meeting.*—A missionary service was held in the Creagerstown congregation of the Mechanicstown charge on Sunday evening last under the auspices of the missionary society organized last month. The religious services were conducted by the pastor, who also made a short address. Readings were given by Mr. Mathias, the president, Mr. Zimmerman, the secretary, and Mr. Clarence Stevens. The membership has grown from nineteen at the last meeting to about fifty at this one. The draught of constitution and by-laws prepared was read and adopted. The society then again resolved to work for new members until next meeting. The president made an appropriate address.

The initial step toward the organization of a missionary society at Rocky Ridge, was taken last Sunday afternoon. Eleven persons signified their willingness to organize for that purpose.

Rocky Ridge.—At quite short intervals during the entire present pastorate of the Mechanicstown charge, a circle of generous ladies of the Rocky Ridge congregat on has manifested its deep interest in and high appreciation of the work being done by their pastor, Rev. A. B. Stoner, and wife by a gift, in each case most appropriate to the occasion; very beautifully conceived and quite felicitously executed. The most recent edition from that direction was a box well filled with useful, beautifully and substantially made articles (too numerous to mention) for the parsonage nursery.

These loving, Christian donors had acquired the reputation in former pastorates of giving liberally, giving frequently, giving what is most needed, and giving in such a way as not to put the recipients that they were under some sort of obligation for the gift, qualities which very rarely combine in those who give donations; they are certainly maintaining that well-earned and deserved reputation under the present pastorate.

Ohio.

Wadsworth. — The winter communion service was held in this congregation, Rev. S. C. Goss, pastor, February 27th, after a protracted series of services which continued through three weeks just preceding. Nineteen were received into full communion with the church, by letter, certificate, baptism and confirmation. Rev. E. R. Williard, Prof. elect of Heidelberg College, was present from Thursday, February 24th, and rendered most valuable assistance.

West Salem.—Two of the congregations in the West Salem charge enjoyed very successful series of meetings during the past month. In the Homer congregation, the pastor, Rev. A. Gonser, conducted a meeting with good results. About twenty declared themselves ready from now on to give up the world for Christ. These receive catechetical attention. In the Polk congregation the pastor was assisted by Rev. G. W. H. Smith of Lancaster, Ohio, Twelve members were received—ten on profession of faith and two by renewal. The Lord's Supper was celebrated on Sunday evening, February 27th.

Loyal Oak.—Rev. E. H. Otting has resigned as pastor of the Loyal Oak charge.

Dayton.—The Ladies' Missionary Society of the First Reformed church, this city, sent a box valued at $70 to one of our home missionaries last week. Its contents were material for wearing apparel for young and old.

Xenia.—A refreshing communion was held in the Reformed church at this place February 27th. At this time two were received into full communion with the church. Three had been previously received by letter.

Alpha.—*Installation Services.*—The committee appointed by Miami Classis to install Rev. J. H. Steele to the pastorate of the Beaver charge attended to that duty on Sunday evening, March 6th, at the Beaver church. The committee consisted of Rev. W. A. Hale, Rev. S. B. Yockey and Rev. M. Loucks. Rev. Yockey was detained for some reason and was not present. Rev. W. A. Hale preached a very interesting sermon on "The Model Church." Rev. Loucks conducted the installation services. Brother Steele and his estimable lady are highly appreciated and are doing a good work in the upbuilding of Christ's kingdom. They have every reason to rejoice. They will soon occupy their new parsonage and will be as comfortably situated as any pastor in the Ohio Synod.

Lindsey.—The winter communions of the Lindsey charge have been held, which were very precious to all our hearts. Four were added to the membership of the church, all heads of families. Also, one child consecrated to the Lord in holy baptism. Rev. House assisted the pastor, preaching three profitable sermons during these services.

A LIBERAL OFFER.

To and for NEW SUBSCRIBERS.

"THE MESSENGER" and a good book, the retail price of which is $1 25, for $2.00 Cash.

By reason of having an extra supply of the book named we are enabled to make the following offers:

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Illinois.

Altamont.—Rev J. F. Butler has resigned as missionary of Altamont Mission. Rev. Joshua Wolbach has accepted a commission to become missionary pastor thereof on the 1st of April.

Miscellaneous.

CHURCH BELLS IN PLACE OF CANNONS — It will interest many Trojans to know that a chime of bells, now being manufactured at the Clinton H. Meneely foundry in Troy, is to be sent, as a gift of a gentleman of New York city, to the Hampton normal and agricultural institute, Hampton, Va. This great institution is for the training of colored boys and girls, and is the outgrowth of a simple school organized by General Butler in the original "contraband" camp on this ground. These bells will chime across the Big Bethel battlefield, where the second New York (Troy) regiment had the first contest of the war, and their music will float over the very spot where the Union Monitor and the rebel Merrimac (the former constructed by Troy enterprise) had their momentous naval engagement. May the sound of the peaceful churchbell never give way to the din of battle or the cannon's hostile roar!

Clerical Register.

The address of Rev. W. E. Shaley is changed from Terre Haute, Ind., to Brandon, Buchanan county, Iowa.

General News.

Illinois.

The papers during the last week have been filled with details of a horrible railway accident which occured at Forest Hills, Mass., on the Boston & Providence Railroad. An iron truss on a bridge gave way and the cars were precipitated into a chasm below. One hundred and fourteen people were injured, many of them fatally. The usual roasting of the passengers was averted because there was an apparatus in the neighborhood to put out the fire. The victims were dreadfully mangled.

Charleston, S. C., March 20.—There was a heavy frost in this locality and as far down South as Savannah yesterday morning. The meaning of this is a loss of from $400,000 to $500,000 to the farmers in this county who are engaged in the cultivation of strawberries and vegetables, which are annually shipped to New York, Philadelphia, and Baltimore. Strawberries, peas, potatoes and beans have been killed in many instances outright, and in others have been so retarded in growth as to render their shipment North unprofitable.

During the last year the people of this country wrote and mailed one hundred million more letters than those of Great Britain, it being estimated that each citizen here sent off 66 letters, each one in Great Britain 57, and in Germany 19. We are, therefore, at the head as regards this accomplishment, a fact which is due, no doubt, to the way in which intelligence is distributed among all classes. As this increases the proportion will also increase. But letters now are different from what they used to be, and in a way that is against rather than in favor of them. Only a few people take time to write long ones. Not many give much care to their composition. They are nearly all hurry-graphs, full of signs of impatience, as if the time given to them was taken because it could not be avoided, from something else. The period of hurry will pass some time, to be succeeded by one of repose, when, perhaps, letter-writing as a beautiful and useful accomplishment may be restored to its proper place.

Continued on 8th Page.

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Miscellaneous.

The Unknown Martyr.

GEORGE WEATHERLY.

It stood in the long gallery—
A picture of a maid,
Crowned with a simple wreath of flowers,
In quaint old dress arrayed.

"The Unknown Martyr," it was called,
For, so tradition told,
The maiden died for Jesus' sake,
In the dark days of old.

Holding the faith she knew was right,
Ay, even to the end,
Her very name was blotted out
By father, mother, friend.

Yet still her portrait held its place
In the old gallery,
And lo! the lesson of her life
Was there for all to see.

For centuries those true, brave eyes
Taught every passer-by,
For the dear Christ who died for us,
How best to live or die.

"The Unknown Martyr," called they her;
Hers is undying fame,
As long as lasts this world of ours;
And Jesus knows her name.

—*Sunday at Home.*

Selections.

O Lord, thou knowest how busy I must be this day! If I forget Thee, do not Thou forget me.—*Sir Jacob Ashley.*

When we are least worthy, most tempted, hardest, unkindest, let us yet commend our spirits into His hands. Whither else dare we send them?—*George Macdonald.*

Open the door with shame, if you have sinned,
If you be sorry, open it with sighs.
Albeit the place be bare for poverty,
And comfortless for lack of plenishing,
Be not abashed for that, but open it,
And take Him in that comes to sup with thee.
Helen Chauncey.

It is not safe to call a man a villain or destroyer, either socially or ecclesiastically, simply because his opinions do not happen to be like our own. In a quiet moment, if tempted to this, it might do us good to ask if possibly he may not be right and ourselves in the wrong.

Personal.

Mrs. Jesse, wife of Captain Jesse of the Royal Navy, and formerly Miss Emily Tennyson, is dead. She was the fiancee of Arthur Hallam, whose death inspired the "In Memoriam" of the Poet Laureate.

Some of the salaries in the American Opera Company are as follows: Theodore Thomas, $1,000 per week; Manager Locke, $800 per week; M. M. Whitney, $600 per week; and Candidus, $5,000 per month.

The Regent of Bavaria is making his sons learn useful trades. Prince Rupert, who will probably be king some day, is apprenticed to a Munich wood turner, and works daily at his bench. Prince Francis is learning to paint houses, and Prince Charles is an industrious market-gardener.

Dr. Philip Schaff, the Biblical scholar, is described as being a rare combination of the scholar and the man of affairs, rarest of all in a German. This is no long-bearded, tobacco-dried, spectacled and owlish professor, but a round-faced, bright-eyed and clear-skinned man, alert in every fibre and alive in every sense. He knows books as few men do, but he knows newspapers and men, and all things worth knowing, like a book. And he makes books, too. When I think of what his correspondence must be, I am appalled; for he is the connecting link between Europe and America—a kind of telephone through whom they talk across the sea, and about whom they nucleate in councils and alliances and committees.—*Interior.*

Ex-President Mark Hopkins has recently passed his eighty-fifth birthday. A writer in the Boston Record gives this pen picture of the man whom all delight to honor: "His hair is white as the driven snow, long and thin, and combed carelessly over his head. From underneath a pair of beetling white eyebrows shine forth eyes of brilliancy and keenness. His face is smooth-shaven, with the exception of side whiskers; the lips are firm, frequently wreathing into smiles of wonderful sweetness; the nose is prominently Roman, and the lines of the face indicate the student and profound thinker. As is his yearly custom he gave an informal reception to the senior class of Williams College, of which he is still the professor of theology and moral and intellectual philosophy. It seems wonderful to see this aged man, fifteen years beyond the allotted time of human existence, performing his daily collegiate duties with his faculties as unimpaired as though he were 50 instead of 85."

Science and Art.

In France there are reported 6,310 megalithic monuments, of which 3,440 are "giants' graves" or "Druid altars," and 1,581 are menhirs. There is one with a human figure four feet long sculptured on it.

Pearce's painting, "The Shepherdess," at the Ghent Salon, was awarded the highest medal of honor by the Belgian government, and the Journal de Gand speaks of it as possessing a very high order of merit.

A magnificent canopied monument to the late Bishop Wordsworth is to be placed in the antichoir of Lincoln Cathedral. It is to be surmounted by a recumbent effigy of the Bishop, who is represented in mediæval episcopal vestments, with mitre, cope, and pastoral staff. The likeness is excellent, and the work will form a truly splendid memorial, and will be a worthy addition to the grand building in which it is to be placed.

America's latest and most novel idea is a straw house. At the forthcoming American exhibition, which is to open May 2, at Earl's Court, Kensington, will be a house of straw, now being made in Philadelphia. This house is an American suburban villa, very handsome and thoroughly artistic in design, two and a half stories high, and covering a space of forty-two by fifty feet. It is built entirely of materials manufactured by straw, foundations, timber, flooring, sheathing, roofing—everything, in fact, including the chimney—the material being fire proof as well as water-proof. The inside finish will be in imitation rosewood, mahogany, walnut, maple, ash, ebony and other fine woods, the straw lumber taking perfectly well the surface and color of the desired grain.—*Galignani's Messenger.*

The Severn tunnel, which has entailed an outlay of upwards of £2,000,000, and was lately opened for the local passenger traffic between Bristol and South Wales, is four and a half miles in length, of which two and one-fourth miles are beneath the bed of the river. With the exception of a short length the under-river passage, which is 26 feet wide and 20 feet high, was bored through hard sandstone, conglomerate, red marl, and new red sandstone, dynamite and tonite being used for blasting, and the holes being made by rock-drilling machines worked by compressed air. The cost of this work was estimated at £100 a yard. During the progress of the work the tunnel was flooded three times, the water at one time pouring in at the rate of 27,000 gallons per minute. To prepare the tunnel for the passenger traffic a Yuibal fan, forty feet in diameter, and capable of discharging 240,000 cubic feet of air per minute, was erected, and there is on the site pumping power sufficient to raise 26,000,000 gallons of water per day.

Items of Interest.

It is estimated that the amount of money spent in connection with hunting in Great Britain is $35,000,000 per season. There are 355 packs, including harriers.

Many prominent artists, journalists, authors, and dramatists are protesting against the erection of the Eiffel tower in Paris as an unsightly structure which will "cast into the shade the Arc de Triomphe, Notre Dame, the Louvre," etc. The protest includes such names as Meissonier, Gounod, Sardon, Gerome, Bouguereau, Dumas, Coppee, and many others. It is intended as an observatory which will surpass that of Coney Island in height, but scarcely in aspect.

The meanest man lives in Michigan. At the beginning of last month he made a wager with his wife that she couldn't drink twenty-one quarts of milk in thirty days. If she did he was to give her a new silk dress; if she failed she was to buy him a new suit of clothes. The guileless and unsuspecting woman finished her sixteenth quart of milk (after a heroic struggle with her rebellious stomach) before she discovered that February had but twenty-eight days. The horrid husband is claiming the wages of his sin, but the temperature will be very low when he gets it.

At Saratoga, on May 4, the Good Templars of the world will have a conference for the purpose of unification. In 1876 the English and American contingents divided on the question of admitting negroes to the order. The Englishmen withdrew on the pretext that they could not hold fellowship with colored people. Since that time there have been two supreme Lodges. The membership of the English lodge is 250,000. The American membership is 350,000. A bitter hatred has been felt between the rival factions, and the May meeting is to be held for the purpose of amicably settling the matter.

Queen Victoria wants another equestrian statue of Prince Albert erected as a national monument, to be paid for out of the Women's Jubilee Memorial Fund. There are innumerable bronze and equestrian statues of the Prince Consort, and portraits and busts of him without number throughout England. The Mausoleum in his honor at Frogmore cost $1,000,000, and the interior of the Albert Chapel at Windsor alone cost $1,250,000. Some of the statues cost as high as $50,000. Not half, nor a quarter as much was ever spent in memorials of any of the kings, queens, princes, and great men of England, and people feel as if there ought to be some relief from the Queen's morbid sentimentalism.

A symposium of educators on the question of the inadequacy of the State Normal Schools is formed in "The American" this week. President Magill leads off with a synopsis of his lecture on the subject, proposing that the State money, $90,000 a year, now given the Normal Schools, be used to establish chairs of pedagogy in ten of the colleges of the State, and the remainder be used to aid students to take a regular four-years college course. The plan is then discussed by four prominent educators: Prof. Wickersham, ex-Superintendent of the State; City Superintendent MacAlister, and Profs. Edmund J. James and Robert Ellis Thompson. These gentlemen like Dr. Magill's object, but criticize his plan.

The Maine House has concurred in the Senate amendments to the House Liquor bill, and it has been sent to the Governor for his signature. He will undoubtedly approve it. It will go into effect in part late in April, and in its main features on May 1. The bill makes the penalty on first conviction thirty days' imprisonment, as well as a fine; prohibits the sale of cider for tippling purposes; allows druggists to keep all kinds of intoxicating liquors for the sole purpose of compounding medicines; makes the payment of a United States tax prima facie evidence of illegal sale of liquors, because a druggist is not required to pay that tax for using liquors in compounding bona fide medicines; imposes a penalty on railroad employes for unloading liquors outside of regular stations, and gives the State Liquor Commissioners a fixed salary instead of a percentage on sales.

Useful Hints and Recipes.

When whitewashing your cellar add an ounce of carbolic acid to each gallon of wash before applying.

To prevent drain pipes from stopping up pour a hot solution of potash into the pipes every month or two.

According to recent English experiments it is found that a growth of ivy over a house renders the interior entirely free from moisture.

Use great care when pickling or preserving in a brass kettle. Scour the kettle just before using, and never let food stand in it after it is cooked.

A pail, or tub, of fresh cold water, renewed several times in the course of twenty-four hours, will absorb all the evil odor of fresh paint in a day or two. The taste of the water after an hour will prove the thoroughness of its work.

APPLES STEWED WHOLE.—Pare and core some firm, tart apples; arrange them on the bottom of a porcelain kettle, fill the centres with sugar and powdered spice or grated lemon peel, and pour over them enough syrup to cover them; to make the syrup, boil a pint of water with a pound of sugar and skim it clear; stew the apples in the syrup until tender, then take them up without breaking them, and strain the syrup over them; cool them before using.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE GREAT INVASION OF 1863; or, General Lee in Pennsylvania. Embracing an Account of the Strength and Organization of the Armies of the Potomac and Northern Virginia; Their Daily Marches with the Routes of Travel and General Orders issued; The Three Days of Battle; The Retreat of the Confederates and Pursuit by the Federals; Analytical Index, Maps, Portraits, and a large number of Illustrations of the Battle-field. With an Appendix, containing an Account of the Burning of Chambersburg, Pennsylvania, A Statement of the General Sickles Controversy, and other valuable Historic Papers. By Jacob Hoke. Dayton, Ohio: W. J. Shuey, Publisher. 1887. Pp. 613. Price—Fine cloth, black and gold stamp on sides and back, plain edges, $3.00; gilt, do., $3.75; leather, $4.50.

We had heard of the coming of this work, but were not prepared to see such a large and handsome volume. The whole make-up of the book is attractive and strong, and reflects great credit upon the publisher. Above we reprint the title page entire, because it we can assure our readers that there is nothing in the "bill of fare" that has not been placed upon the table.

We cannot go into detail, or quote any of the many thrilling incidents given in the pages before us. But we can conscientiously characterize the book as a plain, unvarnished, authentic history of one of the most important campaigns of our late civil war. The author lived in the midst of the important scenes he describes; was an eye witness to much and kept an accurate diary of events as they occurred. He has closely studied the subject since, confirming his own observations by other reliable witnesses and by official records; and he has woven the whole into a narrative that will preserve the facts for future generations.

To those who dwelt along the border during the terrible fraternal strife, and who lived so much in so short a time, the incidents given by Mr. Hoke will come up fresh as the occurrences of yesterday, while those who never saw anything of the war will get some idea of the strain that must have rested upon those over whose lands the surging armies marched and over whose homes the battles were fought. But after all the general interest of the book will be found in the account of the narrow issues upon which the very life of the nation depended.

This is pre-eminently the proper time for the publication of the book. Had it been given to the press while the scenes were being enacted, the undeveloped and incomplete movements and the mists and prejudices of the day might have induced a wrong coloring; and had it been delayed longer much valuable information would have passed away without the possibility of recall.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture. By Joseph Parker, D.D., Minister of the City Temple, Holborn Viaduct, London. "The Inner Life of Christ," etc. Vol. V. Joshua—Judges v. New York: Funk & Wagnalls, Publishers, 18 and 20 Astor Place. 1887. Pp. 360. Price $1.50 per volume.

This is an instalment of Dr. Parker's great work, and fully sustains the author's reputation as a thinker and writer. The series is to be finished in 25 volumes, but each one is complete in itself. The one before us is of great interest. The publishers have done their work most admirably. Please notice that they have removed to 18 and 20 Astor Place, New York.

SINAI AND ZION, or a Pilgrimage through the Wilderness to the Land of Promise. By Benjamin Bausman, D.D. Eighth edition. With illustrations. Reading, Pa.: Daniel Miller, Publisher, 123 North Sixth Street.

This is a new edition of the work too well known to call for praise. The book is much improved in appearance. The price is $1.50. Address Publisher as above.

FURNISHING FOR WORKERS. A Manual of Scripture Texts for Christian Workers. Compiled by L. W. Munhall. Pocket size, 116 pages; cloth, 20 cents; flexible leather, red edges, 25 cents. Prices net, postpaid. Published by W. J. Shuey, Dayton, Ohio.

This valuable little book is a compilation of Scripture texts, carefully selected by topics, "so arranged as to make it easy for one occupied very much with other matters, or a beginner, to give an answer to every man that asketh . . . a reason, concerning the hope that is in him,' and to make plain to the inquiring the way of salvation and life." Its purpose is to help into "wider fields of usefulness many who are now inefficient, measurably, and yet honestly desiring to be used of God."

The book clearly presents the important passages of Scripture bearing on the fundamental Christian doctrines. The full index shows that among the topics are Original Sin, Transgression, Judgment, Future Punishment, Jesus and His Offices, Salvation and its Conditions, Possible Difficulties, The Word of God, Promises, Office and Work of the Holy Spirit, not to speak of many others of importance. The appendix, containing key-words for the Books of the Bible, is a suggestive portion.

"Furnishing for Workers" is just the book to carry in the pocket for daily reference.

For the use of classes, and workers' bands, the books will be supplied in cloth at $16 per hundred, and leather at $20 per hundred.

VOICES OF PRAISE. A collection of hymns and music for schools, church and home, compiled and edited by Rev. C. L. Hutchins. Sent by mail to any address on receipt of price (40 cts.) by Oliver Ditson & Co.

We acknowledge the receipt of the Eighth Annual Report of the Board of Trade of St. Joseph, Missouri, embracing the Commercial, Local and Manufacturing Advantages, together with a general and statistical review of the business of the City, for the year 1886. By John L. Motter, Secretary. St. Joseph, Mo.: C. P. Kingsbury, Steam Printer and Book Binder. 1887.

EVOLUTION, As Taught in the Bible. Illustrated and corroborated by Herbert Spencer, Darwin, Huxley, Tyndall, Sayce, Muller, Virchow, Rousseau, Agassiz, Heer, Dawson, Sweinfurth, Dana, Lyell, Argyll, Miller, Brehm, Winchell, Baer, Humboldt, Wallace, Beale, Orton, Morse, Hæckel, Mivart, Pasteur, Coleridge, Kant, Strauss, Janet, Reimensnyder, Morris, Campbell, Whiton, Quenstedt, Krauth, Marsh, Buckland, Œhler, Calovius, Boardman, Lewis, Drummond, Valentine, Thompson, Green, Hollazius, Keil, Shedd, Armstrong, Hickok, Delitzsch, etc., etc. A pamphlet for the Times. By Rev. G. C. H. Hasskarl, author of "The Word of God, Systematical and Daily," "The Terrible Catastrophe, or Biblical Deluge," etc. "It is the first great law of reproduction, that the offspring tends to resemble its parent or parents more closely than anything else."—Huxley. Published for the author. Price, 25 cents. Lutheran Publication Society, Philadelphia, Pa.

This is really an interesting work, and will do a good service among those who have doubts about the origin of man. It is on the right side and brings the subject before the reader in a short space.

CASSELL'S FAMILY MAGAZINE for April. "A Bunch of Daffodils" is the title of the frontispiece. We find in this number as contents—"Mind Magic," "Lofty London," "Our Breakfast Beverages," "On the Decoration of a Boudoir," and letters on fashion from London and Paris. Serials, stories, short stories, poetry and pictures, together with a "Gatherer," filled with the latest news of the world of invention brings the number

Cassell & Company, Limited, 15 cents a number, $1.50 a year in advance.

The QUIVER for April publishes for the first time a sermon delivered by the Rev. Wm. Jay, in Argyle chapel, Bath, on the accession of Queen Victoria, July 9th, 1837. The text of this sermon was an appropriate one, taken from Isaiah, "As for my people, children are their oppressors and woman only over them." A portrait of Queen Victoria taken in 1837 is given. Then follows "My Brother Basil," "Clubs for London Boys," "Companions Still," "The History of Sabatai Sevi," and "Some Curious Pulpits." "Old Mr. Ladd's Temptations" is the title of a short serial begun in this number. There are short stories and poetry and a number of brightly pointed "short arrows."

Cassell & Company, 15 cents a number, $1.50 a year in advance.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending March 19th contains—The Present Position of European Politics, part II., Fortnightly Review; Richard Cable, the Lightshipman, part IV., Chambers' Journal; Earthquakes, Fortnightly Review; A Social Difficulty, Cornhill Magazine; Mary, Countess Cowper, Temple Bar; The Cannings, All the Year Round; Some Odd Advertisements, Chambers' Journal; Rhymes on Panes, Chambers' Journal; and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Feel asleep in Jesus, on the 8th inst., at the residence of his parents, Sumac street, Wissahickon, Philadelphia, Samuel L. C., son of Rev. Samuel and Rebecca Philips. Burial private at West Laurel Hill Cemetery, on the 10th inst.

(Chambersburg papers copy.)

DIED.—Martha Jane Geeting, only daughter of Josiah and Catherine Geeting, nee Trump, born near West Alexandria, Preble county, Ohio, July 5, 1867, died in Lightsville, Darke county, O., February 11, 1887, aged 19 years, 7 months and 6 days.

But few were the years allotted to Jennie by her heavenly Father, who now has called her to her eternal home. And yet while we cannot help, as friends, to mourn her absence, who of us would dare to call her back? Although her span of life was short, yet was it filled with much pain and suffering. Her sickness was lingering and often painful, yet amidst it all was she patient and submissive. She was dedicated to Christ in her youth, being baptized August 18, 1867, by H. M. Herman, D.D., at West Alexandria. She was nurtured in a Christian family, and at the age of sixteen made her open profession of faith in her risen Redeemer. True to her family training, and with a firm faith in the promises of her Lord, she fell quietly asleep in His arms, February 11, 1887, murmuring with her latest breath, "I am now with Jesus." She leaves upon this earth to mourn her early departure, her sorrowing parents, an only brother, one who hoped shortly to call her by the most endearing name of wife, and a host of friends. She was one of those meek, gentle characters with whom to come in contact is to love. Never very demonstrative in her affections, she had the rare gift of making friends of all with whom she came in contact, since she never sought comfort for self, but was always ready to extend aid to others. Realizing that her sickness must eventually terminate fatally, she never shrank from the approach of death, but calmly made her preparations for departure, and ever sought to point her sorrowing parents to her faithful Saviour, and bade them to rejoice with her that her departure was so near at hand. Her weeping parents she was wont to console with a firm and abiding trust that she was but going before, and that soon she would be joined by them in the home beyond, never any more to be separated. Believing with all her relations and friends, that her faith was firmly grounded, and that her life was "hid with Christ in God," as we stood by her open grave and saw her corpse lowered into the cold earth, at West Alexandria, February 14, 1887, and whilst tears of sorrow at our loss were falling from our eyes, even as the rain fell from the dark clouds, on that gloomy Monday, we felt sure that even as there was a brilliant sun hid behind the rain clouds, so too, although the leadings of Providence were even now dark, yet was there back of it all a kind and heavenly Father controlling them. Into His hands we commended her departing spirit, looking forward to that glorious day when we all shall appear before Him. And so even now unto Him do we direct all her friends, assured that He who wept at Lazarus' grave will truly sympathize with them in their sorrow and give them strength to bear their loss.

DIED.—At Alexandria, Pa., on the 26th ult., Wilbur R. Huyett, aged 22 years, 10 months and 23 days.

The deceased had been in delicate health for some years, which finally turned into consumption, and carried him off in the bloom of life. He was the youngest son of the late Col. John Huyett, and lived with his widowed mother at Alexandria, Pa., since the decease of his father five years ago. Whilst he needed and received the tenderest care and solicitude of his aged mother, he was at the same time her main earthly stay and support. Being the youngest of a large family he was a special favorite with them. He enjoyed the respect and esteem of all who knew him.

He was received into full communion with the Reformed church by confirmation, administered by Rev. A. C. Geary, when 16 years of age, and thus early took his stand on the Lord's side, and he has remained faithful to his covenant vows unto the end. Though modest and unassuming in his religious profession he enjoyed solid comforts and manifest benefits in connection with it. The portion of God's Word that recorded the Saviour's declaration relative to His going and preparing a place for His people, he avowed was very comforting, when read to him near the closing hours of his life. His faith and confidence in the Lord Jesus Christ was firm and unshaken to the last; though it was too personal and sacred a matter to be made a subject of much conversation at any time.

Not only was the deceased possessed of a pious and good heart, but he was also endowed with an unusually bright and active mind. He was undoubtedly beyond the average of his fellows in this regard. His health and the care of his mother did not permit him to pursue a literary and professional career, though his mind craved it, and was well adapted for it. Withal, the self-culture and the literary and other attainments to which he attained were of a very respectable order. His social disposition was equally marked and decided. He was clever and generous in a high degree. Whilst he was firm and decided as to his own rights he had a tender regard for those of others. He was remarkably free from anything trivial and foolish, and loved to mingle especially with those who were his superiors in age and experience.

The Providence that calls away so early in life one who is possessed of such superior endowments of head and of heart, and who had every prospect of being a great help and comfort to his kindred and fellow-men, is indeed strange and mysterious, but, no doubt, wise and gracious.

A large concourse of people were present at his funeral the Monday following his death. The service were held in the Reformed church and was conducted by the pastor of the family, Rev. C. U. Heilman, who preached an appropriate and comforting sermon from the words, "And Jesus saith unto her, Thy brother shall rise again." John 11: 23.

His remains were interred in the family burying place, in Hartslog Valley, Huntingdon county, Pa., to await the resurrection morn. The snow that was falling whilst the young life was ebbing away, and that covered the ground as his body was lowered into the grave, seemed to constitute nature's kindly shroud for the beloved dead, and its whiteness appeared emblematic of the purity and innocence of his spirit as it winged its flight to heaven forever to dwell with its Redeemer. A. C. G.

DIED.—Near Carlisle, Mrs. Sarah Paul, wife of Elder John Paul, deceased, in the 87th year of her age.

This dear departed mother in Israel united with the Reformed church, Carlisle, early in life, and maintained a uniformly Christian deportment, and was in possession of her rational faculties to the end, taking her last meal with the family, and with her usual relish, only 15 minutes before she breathed her last, to take her place at the marriage supper of the Lamb. Her meek and gentle nature, her warm-hearted charity, and conscientious fidelity to Christian duty, won for her universal confidence and esteem.

Some of our older ministers and elders will remember the frequent presence of Elder Paul (her husband) at our Classical and Synodical meetings—his close attention to their proceedings and dignified demeanor. Elder Paul having preceded his devoted consort thirty-two years ago, to the heavenly home, they have now met to share the everlasting inheritance for which they lived in the hopes and joys of the church below. Blessed are their memories and the lessons of their lives. A. H. K.

Religious Intelligence.

Home.

The Rt. Rev. Wm. M. Green, the venerable Bishop of Mississippi, and Chancellor of the University of the South, entered into rest Lord's Day morning, February 13.

The following are the statistics of the Cumberland Presbyterian church: 1,547 ordained ministers, 231 licentiates, and 218 candidates, 2,546 congregations, 10,014 elders, 3,412 deacons, and 138,564 church members, against 126,911 last year. During last year 14,356 persons joined the church on profession of their faith in Christ, 4,078 on letters of recommendation, and 9,171 adults and 14,256 infants were baptized. The Sunday-schools have 74,576 members, who contributed $20,139 for various benevolent purposes. All the churches together gave the sum of $553,033 all told. The property of the Church is valued at $2,420,500.

Sadlier's Catholic Directory for 1887 gives the following statistics relative to Philadelphia archdiocese: Churches, 139; in course of erection, 10; chapels, 59; stations, 22; secular priests, 208; regulars, 62; ecclesiastical students belonging to Philadelphia, 133; brothers of the Christian schools, 46; Franciscan brothers, 7; seminarians ordained, 11; religious orders of women, 13; religious women, novices and postulants, 1,090; parochial schools, 64; orphans' asylums, 7; number of orphan boys and girls, 1,192, and Conferences of St. Vincent de Paul, 27. The ecclesiastical summary of the United States shows: 12 archbishops; 61 bishops; 7,658 priests; 1,630 students; 6,910 churches, and 3,281 chapels and stations.

The Year Book of the "Christian Church" gives the following estimate of membership: Alabama, 2,600; Arkansas, 15,000; California, 13,000; Colorado, 2,000; Dakota, 500; District of Columbia, 500; Florida, 2,500; Georgia, 10,000; Idaho, 500; Illinois, 56,800; Indiana, 75,600; Iowa, 35,000; Indian Territory, 100; Kansas, 30,000; Kentucky, 63,800; Louisiana, 1,000; Maryland, 2,500; Michigan, 7,800; Minnesota, 4,000; Mississippi, 10,000; Missouri, 56,000; Montana, 500; New England, 2,000; Nebraska, 20,000; New York, 5,400; North Carolina, 9,600; New Jersey, 100; Ohio, 40,000; Oregon, 5,000; Pennsylvania, 10,000; South Carolina, 2,500; Tennessee, 35,000; Texas, 30,000; Virginia, 16,000; West Virginia, 12,000; Washington Territory, 3,500; Wisconsin, 2,000. Total, 582,800.

FOREIGN.

Australasia, 6,000; Canada, 10,000; France, 89; Great Britain, 7,000; Denmark, 104; Turkey, 197; India, 10; Japan, 17; Jamaica, 3,000. Total 26,417.—Grand Total, 608,417.

Foreign.

The Lutheran Churches at Paris employ 15 Deaconesses as nurses and teachers in the kindergarten.

There are 6,230 legally salable livings in the "Church of England," and 6,930 livings which are not salable. About 2,500 livings are under Episcopal patronage, 944 are in the patronage of the Crown.

When the Rev. George Brown went in New Britain, five years ago, to found a Wesleyan Mission in that unknown land, he went to a race of savages, who attacked and killed some of his South Sea teachers, and warred against one another. Recently, on Mr. Brown's leaving the island 500 of the natives gathered to show their esteem for him and to load him with presents. There are some 30 converts, and tribes which formerly were deadly foes now live in peace. Mr. Brown has explored some 300 miles of the coast and has crossed New Ireland twice.

It will give some idea of the work done and to be done in an English diocese to read some of the statistics from the Manchester Diocesan Directory. By this it appears that besides the cathedral, the diocese contains a total of 758 places of worship, against 699 at the end of 1885. The total number of beneficed clergy is 503, against 499 last year, the total clergy being 838. The total number of confirmed during Bishop Fraser's episcopate was 188,192. The total number confirmed since Bishop Fraser's death, in October, 1885, has been 12,688. During his episcopate Bishop Moorhouse has already consecrated eight new churches, at a cost of £39,597, providing 3,849 sittings, of which 3,516 are free. Thirteen more new churches are in course of erection, and 17 are projected. The total number of sittings in churches in the diocese was 432,462, of which 287,437 are free. The population of the diocese is put down at 2,474,291.

There seems to be some progress toward the settlement of difficulties which have long existed between the Chinese government and Roman Catholic missions within the empire. There has been little hostility among the Chinese to Christianity as such, but an intense bitterness has been developed against the way in which certain Roman Catholic ecclesiastics, and especially French officials, who have assumed a protectorate over Catholic converts, have exercised their functions. When Prince Kung said to Sir Rutherford Alcock, then British minister at Peking, "If you could only relieve us of missionaries and opium all would be well," the prince had in mind the diplomatic difficulties in which China was continually involved by the action of French ambassadors in the defence of Roman Catholic propagandists within the empire. It was this desire to escape the impertinent interference of France on all occasions that led the imperial authorities to desire ardently the residence of a diplomatic representative of the Pope at Peking. But M. de Freycinet has over-awed the Pope, threatening him with the loss of revenue in France, and, consequently, the appointment of Monseigneur Agliardi as papal legate, has been revoked. The French have, however, yielded a point which, it is said, the Catholic missionaries were ready to yield long ago. The Catholic cathedral at Peking, called Peh tang, was situated close upon the palace grounds of the emperor, and its tower overlooked the imperial gardens. It is impossible for those not familiar with Chinese notions, not to say superstitions, to understand what an offence, in the eyes of the Chinese, was the proximity of this cathedral, with its high tower. It was regarded as an insult to their sovereign, a flaunting menace to all their rights and institutions. Offers of other sites were made, and large sums were promised in case of removal. After a while the ecclesiastics became convinced that it would be far better to acquiesce in the wish of the Chinese and allay the cause of irritation, but then the French interfered, claiming as the church properties were restored by the sword of France, France had a voice in their disposal. The diplomats seemed to prize the cathedral in proportion to the degree of offence it gave to the Chinese, and they determined to maintain it at all hazards. Later advices, however, show that a better spirit has prevailed and that French opposition to the transfer has been withdrawn.—*Missionary Herald.*

THAT YELLOW COMPLEXION

Means biliousness; biliousness means a perverted liver. Some of the bile has gone wrong and entered into the blood instead of going into the bowels, where it was needed to do its legitimate work. For the want of it in the right place you suffer constipation, and because of its presence in the wrong place you suffer jaundice. Nothing will correct that perverted *liver* and restore it to right habits so effectively or so readily as Compound Oxygen. This is not a drug. It is easy and pleasant to take; simple in its operation, and certain in its results. It has proved a blessing to sufferers from liver troubles and other chronic ailments. If you have symptoms of a disordered liver or of impure blood, or of failing digestion, you will find Compound Oxygen the remedy most sure to restore the diseased organs to healthy action. Drs. Starkey & Palen, of 1529 Arch street, Philadelphia, Pa., publish a work of nearly two hundred pages, entitled *Compound Oxygen—Its Mode of Action and Results*, in which many cures are reported. They mail the work free to applicants.

We heard last fall of a woman who was pitting cherries when her little daughter came up and said:

"O, mamma, lemme help unbutton those cherries, can't I?'

If you require a spring medicine, if you are suffering with languor, debility, pimples, boils, catarrh, chronic sores, scrofula, or loss of appetite, or any disease arising from impure blood, take Ayer's Sarsaparilla—the safest and most economical of all blood purifiers.

Mr. J. A. Bostwick, the generous Baptist merchant of New York, who recently gave $70,000 to the Wake Forest College, North Carolina, has now given $25,000 to Richmond College, Va.

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Cardinal Manning has heartily endorsed the policy advocated by Cardinal Gibbons toward the Knights of Labor.

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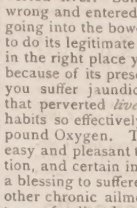

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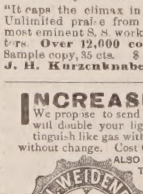

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Buffalo, N. Y., March 18.—Another calamity has visited Buffalo. The splendid new Richmond Hotel, at the corner of Main and Eagle streets, was totally destroyed by fire early this morning, together with St. James' Hall and other adjacent property. The most destressing part of the disaster is the loss of several human lives. The rapidity of the fire, cutting off means of escape, led some persons to leap for life through the windows. Others got down the fire-escapes or on Hayes ladders, raised by the fire department. The shrieks and cries of the poor people in the upper stories of the burning structure were heartrending. One man, mad with terror, leaped from a third-story window, and was picked up from the stone sidewalk on Main street a mangled and bleeding corpse. Several who succeeded in making their escape were badly injured and burned, and some of these will probably die. Terror overcame everybody, and even those who escaped in safety, were in many cases, prostrated by their awful experiences. There were 125 persons in the hotel, 70 of whom were transient guests, 8 boarders and the remainder porters, bell-boys, the families of the proprietors and clerks. Twenty two of these were rescued from the windows by the firemen, 22 are at the hospitals and a large number made their escape by other means.

The origin of the fire is not, as yet, known. William H. Alport, the night clerk, says: "The fire started in the cloak room, under the main stairway, at 3 50 o'clock. There was nobody up but myself, Joe, the night porter, and Plummer, the bell-boy. I pulled all four of the fire alarms on the different floors, and the people came flying downstairs in their night clothes. The fire followed the elevator, and inside of five minutes, it reached the top floor. I rushed out of doors after doing all I could."

Bell-boy Plummer tells his experience as follows: "I was dusting the reading-room, when I heard a shout and saw the flames coming up the stairway from the basement. Mr. Alport and I turned on the hose, under the main stairway; we straightened the hose out and turned the valve, but the water would not run. Then we gave the alarm. The watchman and I got a plank and broke in the Eagle street entrance to the hotel. Then we got the plank under the fire-escape on Eagle street, and we helped people down."

Buffalo, N. Y., March 20.—Workmen today began a search of the ruins of the Richmond Hotel, but it was slowly prosecuted owing to the dangerous condition of the walls having greatly increased since yesterday. No bodies were recovered to-day. Jennie Mann, the little daughter of one of the proprietors of the hotel, in the rescuing of whom Mr. H. B. Rumsey, of New York, sustained injuries that caused his death, died this evening.

Foreign.

London, March 20.—It is reported that the Czar received a letter dated March 1 from the Executive of the Nihilist Committee, informing him that at a sitting of the committee on February 22 he was condemned to death, and that fifty members were appointed to execute the sentence.

The earthquake shocks along the Mediterranean, and which caused such disaster and alarm at Mentone, Nice, and other places a few weeks ago, have left everything in disquietude. They were most severely felt on the borders of the Gulf of Genoa, but extended from Genoa to Rome.

The report that another attempt to blow up the Czar of Russia had been made on Sunday before last is confirmed. The police of St. Petersburg, have discovered extensive revolutionary plots. Numerous and widely scattered bands of Nihilists, are said to be ready for action,

Berlin, March 18.—One of the Emperor's physicians states that the Emperor's constitution is so wonderfully good that it resembles a perfect clock-work, which will only stop when run down or when something out of the common happens. It is to prevent this that he is continually watched, in order to avert or cure every indisposition "Of course," said the doctor, "he requires a good deal of sleep. He has occasional swoons, but these are simply the result of overwork, and they no longer alarm us, because we have found a certain remedy. His mental and physical freshness and health is such as many men thirty or forty years younger might envy him. It is, therefore, hardly necessary to contradict the rumor that he will make the Crown Prince Co-regent. He himself said he would stick to his post to the last moment."

The Emperor of Russia has a salary of $8,250,000, the Sultan of Turkey $6,000 000, Napoleon III.'s was $5 000,000, Emperor of Austria $4 000,000, King of Prussia $3 000 000, King Humbert $2 400 000, Victoria $2, 200 000, Isabella of Spain $1,800 000, Leopold of Belgium $500,000. The above gives the Emperor of Russia $25 000 a day, the Sultan of Turkey $18,000, Napoleon $14 000, Emperor of Austria $10,000, King of Prussia $8,200, King Humbert $6,340, Queen Victoria $6,270, Leopold $1 643, while the President of the United States only receives $50,000 a year or about $137 a day. It would be interesting to compare with these figures the incomes of the world's benefactors, in religion, science, literature, or in exploration. There is a time coming when things will be equalized, and it may be reversed in many cases.

Halifax, March 20 —The steamer Hartwell collided with an iceberg near the Banks of Newfoundland at 9 P. M. on the 11th inst. There was a full moon overhead and the second officer was on the lookout. The engines, having become overheated, were being slowed down when the steamer was brought to a sudden stop by a heavy grinding shock. The lookout had not observed the iceberg, and the cause of the disaster was only perceived after it had occurred. The iceberg was of medium size, being not over 30 feet high and about 60 feet long. The steamer backed away, and the mass of ice glided past, and during the night disappeared.

The ship was hove to until morning, when the extent of the damage was discovered. A hole about four feet square was knocked into the port bow, the edge of which was on a line with the water, and the sea washing in had filled the fore compartment up to the water mark. About 150 bales of cotton and forty or fifty bags of bark were jettisoned, and the ship then proceeded to Halifax.

On Tuesday last, the 22d instant, that remarkable old man, Emperor William, of Germany, attained his ninetieth birthday. Frederick William Louis was born on March 22, 1797, at a moment when the French revolution had begun to triumph over its many enemies, including the King of Prussia. The Emperor's grandfather, Frederick William II, nephew of Frederick the Great, was still upon the throne, but died soon after, leaving his kingdom to the Emperor's father, Frederick William. King Frederick William III breathed his last on June 7, 1840, and was succeeded by his eldest son, Frederick William IV. That King known as "Champagne Fritz" drank himself into insanity. On October 23, 1857, the present Emperor accepted the Regency of the Kingdom for the term of three months from the hands of the Landtag. This term was afterward twice renewed, and as the King's condition remained the same, or rather he was found to be hopelessly insane from the effects of hard drinking, Prince William was finally declared permanent Regent on October 7, 1858. After two years retirement poor "Champagne Fritz" breathed his last, and his brother ascended the throne as William I of Prussia. He was now 64 years of age, a tall majestic, handsome old man with iron-gray hair and whiskers. Time and experience had effaced much that was hard and relentless in his nature and had imparted an air of benevolence that captivated from the start His coronation at Konigsberg, October 18 1861, was attended with much pomp and ceremony, and in his coronation speech he alluded very clearly to the "Divine right" through which he accepted the high dignity.

Philadelphia Markets.

Wholesale Prices.

Monday, March 21, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter, extra, $2.75@3.25; Pennsylvania, family, $3 65@3.80; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.25; do. straight, $4.25@4 50; do. patent, $4.62½@4 90; Rye Flour, $3 per bar.

WHEAT.—Sales 1200 bushels No. 2 Delaware red, at 92¾c; No. 1 Pennsylvania red, 93¾c; with No. 2 red quoted at 89¾c.

CORN.—45½@45¾c., for No. 3; 46c. for steamer; 46½c for No. 2.

OATS.—Sales of 1 car Pennsylvania ungraded white at 33¾c.; bright No. 3 white at 35½c.; No 2 white, at 36½c; No 1 white, 37c.

RYE.—No. 2 Pennsylvania, 54@55c.

PROVISIONS.—We quote Mess Pork at $116.50@17; family Pork, heavy, at $17 18 a to weight; shoulders in salt, 7c.; do. smoked, 7 ¾@8c; breakfast bacon, 9¼@10c. Loose butchers' Lard, 7c.; prime steam do. $7.62½; city refined do. 7¾@8c; Beef Hams, $22@23; smoked beef, 15@16c., sweet pickled hams, 11@12c.; as to averages; city family beef, $10.50 ₱ bar. City Tallow in hogsheads, 4c.

POULTRY.—We quote live fowls 10c.; winter chickens, 14@16c.; live Turkeys, 9 10c; Live Ducks, 10@12c.; Dressed chickens, 11½@12c.; dressed turkeys, 13@14c.; young, 12c.

BUTTER.—We quote creamery, extra new, 31@32c.; creamery, good to choice fresh, 27@30c.; Western, ladle-worked, fancy fresh, 24c.; do fair to choice, 20@22c; and held lots, 14@16c.

EGGS.—Western or near-by 18c. There were sales at this rate on 'Change, and 18¾c., was bid for near-by extras, of which none were offered.

CHEESE.—We quote New York full-cream fancy at 14¾c.; do. do good to prime, 13¼@14c.; Ohio flats, fancy 13@13¼c., Pennsylvania, part skims, 5@7c., and full skims, 3@3½c, as to quality.

REFINED SUGARS.—Powdered, 5 7/8@6c.; granulated, 5¾@5 13-16c.; Crown A. 5⅞c.; crystal A, 5 11-16c.; and confectioner's A. 5¾c.

COTTON 10½c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $14@14.50; ordinary to prime, $10@13.50; Rye Straw, $13 50@13.75 for straight without wood.

SEEDS.—Clover at 7@7¾c. ₱ lb, for good to choice. Timothy at $2.10 per bushel. Flax $1.35 per bush. for prime to choice.

PETROLEUM.—65½c. for 70 Abel test in barrels, and 8¼c. for 110 test in plain cases.

WANAMAKER'S

Philadelphia, March 21, 1887.

A letter's as good as a visit to get anything we've got.

When a new grenadine comes to us the first test is to see if it'll slip. That's where a grenadine 'll show weakness if anywhere. Weave can't well be firm and loose at the same time. Our twisted silk grenadines 'll come as near to not slipping as can be. They're the lightest, best made goods of the kind in the world. Pure silk, Lyons weave; $1.25 to $2.50. We've had this make season after season; tried it, proved it.

So of the open mesh silk grenadine. No guess work it'll stand the tests. You expect the higher grades to be good, but try the lowest, the $1.00 kind. If a maker slights anything he'll slight the low cost stuffs. See if you can find any glozed-over work in our cheapest. Not so good as the $2.00, but every thread honest, every twist perfect.

A 2-yard wide All-Silk Jersey Cloths, $10.00. Three-quarters 'll make a jacket.

English Ulsterings and Jacket Cloths. Our own importation, 28 styles of plaids, overplaids, mixtures, and Scotch effects, 54-inch, $3.00 to $5.00. Already shrunk. You'd guess their goodness by a glance, you'd know it by a touch.

A handsome line of Drab Kerseys for ladies' jackets, 52 to 54-inch, $2.00 to $4.00. Reminds you of buckskin by its softness and firmness.

Scotch Corded Ginghams. Analyze them. You can botanize the grace out of a flower—more science, less fragrance, and beauty. Let analysis go. The subject is new. Drop the plain grounds; crinkled threads, twisted wicks, cluster cords and "a' that." We caught the pretty things in Scotland, brought them here for you to look at, admire and buy at 40 cents a yard. 29-inches wide. Are they not a new sensation?

The new Bed Spreads that look like Marseilles and weigh like Honeycomb are going with a bang. A happy medium at $1.50. Marseilles range from $1.75 to $9.00 and Honeycomb from 90 cents to $1.65.

We don't keep the cheap and mean Valises. You can get them of stuff that looks like leather and wears like pastboard—but not here. Our cheapest is of split leather or canvass; $1.50 for a 14-inch Valise. The tip-top is of grained leather, leather-lined, brass-trimmed, 14 to 24-inches. $8.00 up.

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